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A PRIMER

OF

THE GOTHIC LANGUAGE

WRIGHT

HENRY FROWDE, M.A.

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A PRIMER
OF THE
GOTHIC LANGUAGE

CONTAINING THE

GOSPEL OF ST. MARK, SELECTIONS FROM THE OTHER GOSPELS, AND THE SECOND EPISTLE TO TIMOTHY

WITH GRAMMAR, NOTES, AND GLOSSARY

BY

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PREFACE TO THE FIRST EDITION

THE want of an elementary Gothic grammar written on scientific and historical principles must long have been felt in England by pupils and teachers alike. And as a knowledge of Gothic is indispensable to students of the oldest periods of the other Germanic languages, the following grammar will, I trust, be found useful at any rate to students whose interests mainly lie in the philological or linguistic side of these languages.

Considerable care and trouble have been taken in the selection of the matter contained in the chapters relating to phonology, and I venture to say that anyone, who conscientiously works through the book, will not only gain a thorough elementary knowledge of Gothic, but also of the principles of Germanic philology in general. I should however advise the beginner not to work right through the phonology at first, but to read Chapter I on Gothic pronunciation, and then to learn the Accidence. As soon as the paradigms have been learnt, he ought then to begin reading the Gothic Text and to work systematically at the phonology.

In the plan and scope of the book I have for the most part followed the lines adopted in my Old and Middle High German Primers, published by the Clarendon Press in 1888.

In all the three books my chief aim and object have been to furnish beginners with an accurate outline of the main features of the languages in question. But in the present book I thought it advisable to enter rather more fully into details, because most students, who worked through the two German Primers, would almost be sure to continue their studies in more advanced works on the subject. Whereas in the case of Gothic it is somewhat different. As most students simply wish to acquire an elementary knowledge of the phonology and accidence of the language for the great light which these throw upon the grammar of the other old Germanic languages, it is important that everything they require for that purpose should be put together in a convenient form. In fact a careful examination of the phonology and accidence will show that these parts of the work are much more complete than the title of the book indicates.

The Glossary not only contains all the words occurring in the Gothic Text (pp. 147–229), but also the words contained in the Accidence, each referred to its respective paragraph.

A short list of the most important works relating to Gothic will be found on pp. 145, 146. Amongst the works which I have found most useful in the writing of the present book, I would especially mention my indebtedness to the two excellent grammars by Douse and Braune.

In conclusion, I have to express my best thanks to my friend Prof. Napier for many valuable suggestions whilst the book was going through the press.

JOSEPH WRIGHT.

OXFORD, *January*, 1892.

PREFACE TO THE SECOND EDITION

In revising this new edition, I have kept in view the class of students for which the book was originally intended. Although in the grammar the paragraphs remain the same as in the former edition, it will be seen that many additions and improvements have been made, especially in the Phonology, which in its present form will serve as an elementary introduction to Germanic Philology in general. I am sorry to be unable to comply with the wishes of the many teachers who desired me to treat the Accidence with special reference to the other Germanic languages, so that the book in its new form might serve as an elementary comparative grammar of these languages. After giving the matter serious consideration, I came to the conclusion that the book would become too large, and that through the necessary introduction of a great many details concerning the other languages, I should have been obliged to omit many important points relating to Gothic itself, and thus I should have defeated the object with which the book was originally written.

Some time ago I collected the material for an elementary Comparative Grammar of the Germanic languages, and had begun to prepare it for publication, but during the last few

years all my spare time has been taken up with the English Dialect Dictionary. Ere long, however, I hope to have sufficient leisure to publish the book.

In compliance with the requests of several Examining Bodies, and of the Delegates of the Clarendon Press, I have included in this new edition the whole of the Gospel of St. Mark which has come down to us in Gothic.

JOSEPH WRIGHT.

OXFORD, *April*, 1899.

CONTENTS

ABBREVIATIONS, &c.

Gr. = Greek.
Indg. = Indo-Germanic.
Lat. = Latin.
OE. = Old English.
OHG. = Old High German.
O. Icel. = Old Icelandic.
OS. = Old Saxon.
mid. = middle.
NHG. = New High German.
Prim. Germ. = Primitive Germanic.
rt. = root.
Skr. = Sanskrit.

The asterisk (*) prefixed to a word denotes a theoretical form.
The colon (:) used on pp. 37–41 means *stands in ablaut relation to.*
On the letters þ, đ, ʒ, ƀ, χ see § 110 note 4.

GRAMMAR.

INTRODUCTION.

§ **1.** Almost the only source of our knowledge of the Gothic language consists of the fragments of the biblical translation made by Ulfilas (b. about 311 A.D., d. 383), the Bishop of the West Goths. See p. 142.

§ **2.** Gothic forms one member of the Germanic (Teutonic) branch of the Indo-Germanic family of languages.

The Germanic branch consists of:—

I. **Gothic.**

II. **Old Norse** (Scandinavian), which is sub-divided into two groups:—

East Norse, including Swedish, Gutnish, and Danish.

West Norse, including Norwegian and Icelandic.

NOTE.—I and II are sometimes classed together and called East Germanic.

III. **West Germanic**, which is composed of Old English (OE.), Old Frisian, Old Saxon (OS.), sometimes called Old Low German, Old Low Franconian (Old Dutch), and Old High German (OHG.).

PHONOLOGY.

CHAPTER I.

Alphabet and Pronunciation.

§ **3**. The Gothic monuments, as handed down to us, are written in a peculiar alphabet which, according to the Greek ecclesiastical historians Philostorgios and Sokrates, was invented by Ulfilas. But Wimmer[1] and others have clearly shown that Ulfilas simply took the Greek uncial alphabet as the basis for his, and that in cases where this was insufficient for his purpose, he had recourse to the Latin and runic alphabets. The alphabetic sequence of the letters can be determined with certainty from the numerical values, which agree as nearly as possible with those of the Greek. Below are given the Gothic characters in the first line, in the second line their numerical values, and in the third line their transliteration in Roman characters.

𐌰	𐌱	𐌲	𐌳	𐌴	𐌵	𐌶	𐌷	𐌸	𐌹̈ 𐌹
1	2	3	4	5	6	7	8	9	10
a	b	g	d	e	q	z	h	þ	i

𐌺	𐌻	𐌼	𐌽	𐌾	𐌿	𐍀	𐍁	𐍂
20	30	40	50	60	70	80	90	100
k	l	m	n	j	u	p	–	r

𐍃	𐍄	𐍅	𐍆	𐍇	𐍈	𐍉	𐍊
200	300	400	500	600	700	800	900
s	t	w	f	χ	ƕ	o	–

[1] Wimmer, 'Die Runenschrift,' Berlin, 1887; pp. 259–274.

NOTE.—1. Two of the above 27 Gothic characters were used as numerals only, viz. 𐍁 = 90 and 𐍊 = 900. The letter **X** occurs only in **X**ristus (*Christ*) and one or two other words, where **X** had probably the sound-value **k**. The Gothic character 𐌹̈ was used at the beginning of a word and medially after a vowel not belonging to the same syllable, thus 𐌹̈𐌳𐌳𐌾𐌰, **iddja** (*I went*); 𐍆𐍂𐌰𐌹̈𐍄𐌹𐌸, **fra-itiþ** (*he devours*).

2. When the letters were used as numerals a point was placed before and after them, or a line above them, thus ·𐌻· 𐌻̄, ·l· ī = 30.

3. In words borrowed from Greek containing *υ* in the function of a vowel, it is transcribed by **y**, thus *συναγωγή*, **synagōgē**, *synagogue*. **y** may be pronounced like the **i** in English **bit**. See p. 280.

In our transcription the letter **þ** is borrowed from the OE. or O. Norse alphabet.

In some books **q, ƕ, w** are represented by **kw** (**kv**), **hw** (**hv**), **v** respectively.

A. THE VOWELS.

§ **4**. The Gothic vowel-system is represented by the five elementary letters **a, e, i, o, u**, and the digraphs **ei, iu, ai**, and **au**.

Vowel length was entirely omitted in writing. The sign ¯, placed over vowels, is here used to mark long vowels.

The vowels **e, o** (uniformly written **ē, ō** in this grammar) were always long. **a, u** had both a short and a long quantity. **i** was a short vowel, the corresponding long vowel of which was expressed by the digraph **ei** after the analogy of the Greek pronunciation of *ει* in the fourth century. **iu** was a falling diphthong. Each of the digraphs **ai, au** was used without distinction in writing to express three different sounds which are here written **ái, aí, ai** and **áu, aú, au**.

A brief description of the sound-values of the above vowel-system will be given in the following paragraphs. Our chief

sources for ascertaining the approximate quality and quantity of the Gothic simple vowels and diphthongs are:—(1) The pronunciation of the Greek and Latin alphabets as they obtained in the fourth century; the former of which was taken by Ulfilas as the basis for representing his own native sound-system. (2) A comparison of the Gothic spelling of Greek loan-words and proper names occurring in Ulfilas, with the original Greek words. (3) The spelling of Gothic proper names found in Greek and Latin records of the fourth to the eighth century. (4) The occasional fluctuating orthography of one and the same word in the biblical translation. (5) Special sound-laws within the Gothic language itself. (6) The comparison of Gothic with the other Old Germanic languages.

§ **5.** **a** had the same sound as the **a** in NHG. **mann.** It is the commonest of all Gothic vowels, and is found both initially, medially, and finally, as **ahtáu**, *eight*; **akrs**, *field*; **aljis**, *other*; **arbi**, *heritage*; **atta**, *father*;

dags, *day*; **namō**, *name*; **skapjan**, *to shape*; in the preterite singular of all strong verbs belonging to the third, fourth, and fifth ablaut-series, as **rann** (§ 249), *I ran*; **nam** (§ 251), *I took*; **sat** (§ 253), *I sat*; in the pp. and present forms of strong verbs belonging to the sixth ablaut-series, as **alan** (§ 255), *to nourish*, pp. **alans**;

nima, *I take*; **giba**, *gift*; **waúrda**, *words*; **daga** (dat. sing.), *day*, **imma** (dat.), **ina** (acc.), *him*.

ā had the same sound as the **a** in English **father.** In native Gothic words it occurs only in the combination **āh** (see § 57), as **fāhan**, *to catch, seize*; **brāhta**, *I brought*; **þāhta**, *I thought*; **þāhō**, *clay*; **unwāhs**, *blameless*.

§ **6.** **ē** was a long close **e**-sound, strongly tinctured with the

vowel sound heard in NHG. **sie**, *she*. Hence we sometimes find **ei** (that is **ī**), and occasionally **i**, written where we should etymologically expect **ē**, and *vice versā*. These fluctuations occur more frequently in Luke than elsewhere; examples are: **qeins** = **qēns**, Luke ii. 5; **faheid** = **fahēþ**, Luke ii. 10. **spēwands** = **speiwands**, Mark vii. 33; **miþþanē** = **miþþanei**, Luke ii. 43. **birusjōs** = **bērusjōs**, Luke ii. 41; **duatsniwun** = **duatsnēwun**, Mark vi. 53. **usdrēbi** = **usdribi**, Mark v. 10.

It occurs rarely initially, but frequently medially and finally, as **ētun**, *they ate*;

qēns, *woman*; **jēr**, *year*; **slēpan**, *to sleep*; in the preterite plural of all strong verbs belonging to the fourth and fifth ablaut-series, as **nēmum** (§ 251), *we took*; **sētum** (§ 253), *we sat*;

dagē (gen. pl.), *of days*; **swē**, *as*; **hidrē**, *hither*; **bisunjanē**, *near, round about*; **untē**, *since, because*.

§ 7. **i** was probably a short open vowel like the **i** in English **bit**. It occurs both initially and finally, and very frequently medially, as **ik**, *I*; **im**, *I am*; **itan**, *to eat*; **idreigōn**, *to repent*; **ibns**, *even*;

arbi, *heritage*; **nēmi**, *he might take*; **bandi**, *a band*; **awēþi**, *a flock of sheep*;

sigis, *victory*; **dagis** (gen. sing.), *of a day*; **fisks**, *fish*; in the present forms (except before **r**, **h**, **ƕ**) of all strong verbs belonging to the third, fourth, and fifth ablaut-series, as **bindan** (§ 249), *to bind*, **binda**, *I bind*, **bindáu**, *I may bind*, **bindada**, *I am bound*, **bind**, *bind thou*, **bindands** (pres. part.); **niman** (§ 251), *to take*; **sitan** (§ 253), *to sit*; in the pret. subjunctive, the pret. pl. indic., and pp. of strong verbs belonging to the first ablaut-series (§ 245), as **bitjáu**, *I might bite*, **bitum**, *we bit*, **bitans**, *bitten*; and in the pp. of strong

verbs belonging to the fifth ablaut-series (§ 253), as **gibans**, *given*; **itans**, *eaten*.

ī (written **ei**) was the vowel sound heard in NHG. **sie**, *she*. Cp. the beginning of § 6. It occurs rarely initially, but often medially and finally, as **eis**, *they*; **eisarn**, *iron*;

swein, *swine*, *pig*; **ƕeila**, *a while*, *time*; **leitils**, *little*; **gasteis**, *guests*; in the present forms of strong verbs belonging to the first ablaut-series (§ 245), as **beitan**, *to bite*, **beita**, *I bite*, **beitada**, *I am bitten*, **beitands**, *biting*;

managei, *multitude*; **sōkei**, *seek thou*; **áiþei**, *mother*.

§ 8. **ō** was a long close vowel, strongly tinctured with the vowel sound heard in NHG. **gut**, *good*. Hence we occasionally find **u** written where we should etymologically expect **ō**, and *vice versā*, as **supūda**=**supōda**, Mark ix. 50; **ūhtēdun** =**ōhtēdun**, Mark xi. 32. **faíhō**=**faíhu**, Mark x. 23.

It occurs rarely initially, but often medially and finally, as **ōgan**, *to fear*; **ōgjan**, *to terrify*;

brōþar, *brother*; **sōkjan**, *to seek*; **blōma**, *flower*; in the pret. of strong verbs belonging to the sixth ablaut-series, as **slōh** (§ 255), *I struck*; **swōrum**, *we swore*;

saísō, *I sowed*; **haírtō**, *heart*; **gibō** (gen. pl.), *of gifts*.

§ 9. **u** had the same sound as the vowel in English **put**. It does not occur very frequently initially and finally, but very often medially:—as **ubils**, *evil*; **untē**, *since*, *because*; **ufta**, *often*;

þu, *thou*; **nu**, *now*; **faíhu**, *cattle*; **sunu** (acc. sing.), *son*;

sunus, *son*; **fugls**, *fowl*, *bird*; **fruma**, *first*; in the pret. pl. and pp. of strong verbs belonging to the second and third ablaut-series, and in the pp. of those belonging to the fourth, as **drusum** (§ 247), *we fell*, pp. **drusans**; **bundum**, *we bound*, pp. **bundans** (§ 249); **numans** (§ 251), *taken*.

ū had the same sound as the **u** in NHG. **gut**. Cp. the beginning of § 8. It only occurs initially and medially, as **ūt, ūta**, *out*; **ūhtwō**, *early morn*; **ūhteigs**, *seasonable*.

rūna, *a secret*; **hūs**, *house*; **þūsundi**, *thousand*; **brūkjan**, *to make use of*; **brūþs**, *bride*.

§ **10**. **iu** was a falling diphthong (i.e. with the stress on the **i**), and pronounced like the **-ew** in North. Engl. dial. pronunciation of **new**. It only occurs in stem-syllables (except in **ūhtiugs**, *seasonable*), as **iupa**, *above*; **iupaþrō**, *from above*; **þiuda**, *people*; **niujis**, *new*; in the present forms of strong verbs belonging to the second ablaut-series, as **driusan** (§ 247), *to fall*, **driusa**, *I fall*; **kiusan**, *to prove, test*; **biugan**, *to bend*;

triu, *tree*; **kniu**, *knee*.

§ **11**. As has already been pointed out in § 4, the digraph **ai** was used by Ulfilas without distinction in writing to represent three different sounds which were of threefold origin. Our means for determining the nature of these sounds are derived partly from a comparison of the Gothic forms in which they occur with the corresponding forms of the other Indo-Germanic languages, and partly from the Gothic spelling of Greek loan-words. The above remarks also hold good for the digraph **au**, § 12.

aí was a short open e-sound like the **ë** in OHG. **nëman**, and almost like the **a** in English **hat**. It only occurs before **r, h, ƕ** (except in the case of **aíþþáu**, *or*, and possibly **waíla**, *well*, and in the reduplicated syllable of the pret. of strong verbs belonging to Class VII). See §§ 65, 67, 257 note. As **aírþa**, *earth*; **baíran**, *to bear*; **waírpan**, *to throw*; **faíhu**, *cattle*; **taíhun**, *ten*; **saíƕan**, *to see*. But see p. 279.

aíáuk, *I increased*; **laílōt**, *I let*; **haíháit**, *I named.*

ái was a diphthong and had the same sound as the **ei** in NHG. **mein**, *my*; and nearly the same sound as the **i** in English **mine.** It occurs rarely initially, but frequently medially and finally, as **áiþs**, *an oath*; **áiþei**, *mother*; **áins**, *one*;

hláifs, *loaf*; **stáins**, *stone*; **háims**, *village*, lit. *home*; **háitan**, *to name*; **habáida**, *I had*; and in the pret. sing. indic. of strong verbs belonging to the first ablaut-series, as **báit** (§ 245), *I bit*; **stáig**, *I ascended*;

twái, *two*; **nimái**, *he may take*; **anstái** (dat. sing.), *favour*; **blindái**, dat. sing. fem. and nom. pl. masc. of **blinds**, *blind.*

ai had probably the same pronunciation as OE. **ǣ** (i. e. a long open **e**-sound). It occurs only in very few words before a following vowel, as **saian**, *to sow*; **waian**, *to blow*; **faian**, *to blame*; and possibly in **armaiō**, *mercy, pity*. But see p. 281.

§ **12.** **aú** was a short open **o**-sound like the **o** in English **not.** It only occurs before **r** and **h**, as **þaúrp**, *village*; **haúrn**, *horn*; **waúrd**, *word*; **daúhtar**, *daughter*; **aúhsa**, *ox*; **waúrhta**, *I wrought.* See § 71 and p. 280.

áu was a pure diphthong and had approximately the same sound as the **ou** in English **house.** It occurs initially, medially, and finally, as **áudags**, *blessed*; **áugō**, *eye*; **áusō**, *ear*; **áukan**, *to increase*;

dáuþus, *death*; **háubiþ**, *head*; **galáubjan**, *to believe*; and in the pret. sing. of strong verbs belonging to the second ablaut-series, as **dráus** (§ 247), *I fell*; **báug**, *I bent*;

þáu, *than*; **ahtáu**, *eight*; **sunáu** (dat. sing.), *son*; **nimáu**, *I may take.*

au was a long open **o**-sound like the **au** in English **aught.** It only occurs medially before vowels, and is not of frequent

occurrence, as **staua**, *judgment*; **taui**, *deed*; **trauan**, *to trust*; **bauan**, *to build, inhabit.* Cp. §§ 4 and 11. But see p. 280.

§ **13.** From what has been said in §§ 5–12, we arrive at the following Gothic vowel-system:—

Short vowels	**a, aí, i, aú, u**
Long ,,	**ā, ē, ai, ei, ō, au, ū**
Diphthongs	**ái, áu, iu**

Note.—1. For **y**, see § 3 note 3. The nasals and liquids in the function of vowels will be found under consonants §§ 23, 26.

2. **ái, áu, iu** were falling diphthongs, that is, the stress fell upon the first of the two elements.

B. The Consonants.

§ **14.** According to the transcription adopted in § 3, the Gothic consonant-system is represented by the following letters, which are here re-arranged after the order of the English alphabet:—**b, d, f, g, h, hv, j, k, l, m, n, p, q, r, s, t, þ, w, z.**

§ **15. b** had a twofold pronunciation. Initially, as also medially and finally, after consonants, it was a voiced explosive like English **b**, as **barn**, *child*; **blinds**, *blind*; **baíran**, *to bear*;

salbōn, *to anoint*; **arbi**, *heritage*; **lamb**, *lamb*; **-swarb**, *he wiped.*

Medially after vowels it was a voiced bilabial spirant, and may be pronounced like the **v** in English **live**, which is a voiced labio-dental spirant, as **haban**, *to have*; **sibun**, *seven*; **ibns**, *even*. See § 133.

§ **16. d** had a twofold pronunciation. Initially, as also medially and finally after consonants, it was a voiced explosive

like the **d** in English **do**, as **dags**, *day*; **dáuþus**, *death*; **dragan**, *to draw*;

kalds, *cold*; **bindan**, *to bind*, **band**, *he bound*; **huzd**, *treasure*; also when geminated, as **iddja**, *I went*.

Medially after vowels it was a voiced interdental spirant nearly like the **th** in English **then**, as **fadar**, *father*; **badi**, *bed*; **biudan**, *to offer*. See § 139.

§ **17.** **f** was probably a voiceless bilabial spirant like the **f** in OHG. **slāfan**, *to sleep*; a sound which does not occur in English. It may, however, be pronounced like English **f** in **life**, which is labio-dental. It occurs initially, medially, and finally, as **fadar**, *father*; **faran**, *to go*; **fulls**, *full*;

ufar, *over*; **hlifan**, *to steal*; **wulfs**, *wolf*;

fimf, *five*; **hláif** (acc. sing.), *loaf*; **gaf**, *he gave*.

§ **18.** **g**. The exact pronunciation of this letter, which occurs initially, medially, and finally, cannot be determined with certainty for all the positions in which it is found.

Initial **g** had the same sound as the **g** in English **go**, as **gōþs**, *good*; **giban**, *to give*; the same *may* also have been the pronunciation of **g** in the combination vowel + **g** + consonant (other than a guttural), as **bugjan**, *to buy*; **tagla**, *hairs*; **tagra** (nom. pl.), *tears*. Cp. § 136.

Medially between vowels it was a voiced spirant like the widely spread pronunciation of **g** in NHG. **tage**, *days*, as **áugō**, *eye*; **steigan**, *to ascend*. Cp. § 136.

Final postvocalic **g** and **g** in the final combination **gs** was probably a voiceless spirant like the **ch** in NHG. or in Scotch **loch**, as **dag** (acc. sing.), *day*; **mag**, *he can*; **dags**, *day*. Cp. § 136.

Before another guttural it was used to express a guttural nasal (ŋ) like the γ in Greek ἄγγελος, *angel*; ἄγχι, *near*; and

the **ng** in English **thing**, or **n** in **think**, as **aggilus**, *angel*; **briggan**, *to bring*; **figgrs**, *finger*; **drigkan**, *to drink*; **þagkjan**, *to think*; **sigqan**, *to sink*.

The combination **ggw** was in some words equal to ŋ + **gw**, and in others equal to **gg** (a long voiced explosive) + **w**. When it was the one, and when the other, can only be determined upon etymological grounds. Examples of the former are **siggwan**, *to sing*; **aggwus**, *narrow*; and of the latter **bliggwan**, *to beat, strike*; **triggws**, *true, faithful*. Cp. § 129 note.

§ **19. h** occurs initially, medially, and finally. Initially before vowels, and possibly also medially between vowels, it was a strong spiritus asper, as **haban**, *to have*; **haírtō**, *heart*; **faíhu**, *cattle*; **gateihan**, *to announce*. Cp. § 135.

In other positions it was a voiceless spirant like NHG. **ch**, as **hláifs**, *loaf*; **nahts**, *night*; **falh**, *I hid*; **jah**, *and*.

§ **20. ƕ** was either a labialized **h** or else a voiceless **w**. It may be pronounced like the **wh** in the Scotch pronunciation of **when**. It occurs initially, medially, and finally, as **ƕas**? *who?*; **ƕeila**, *a while, time*; **ƕōpan**, *to boast*;

alƕa, *river*; **saíƕan**, *to see*; **leiƕan**, *to lend*;

saƕ, *he saw*; **nēƕ** (av.), *near*. Cp. the notes to §§ 3, 135.

§ **21. j** (that is **i** in the function of a consonant) had nearly the same sound-value as English **y** in **yet**. It only occurs initially and medially, as **jēr**, *year*; **juggs**, *young*; **juk**, *yoke*;

lagjan, *to lay*; **niujis**, *new*; **fijands**, *fiend, enemy*.

§ **22. k** had the same sound as English **k**, except that it must be pronounced initially before consonants (**l**, **n**, **r**). It occurs initially, medially, and finally, as **kaúrn**, *corn*; **kuni**, *kin, race*; **kniu**, *knee*;

akrs *field*; **áukan**, *to increase*; **brikan**, *to break*;

ik, *I*; **juk**, *yoke*; **taítōk**, *I touched.*

§ **23**. **l**, **m**, **n** had the same sound-values as in English. They all occur initially, medially, and finally, in the function of consonants.

l. **laggs**, *long*; **láisjan**, *to teach*; **háils**, *hale, whole*; **haldan**, *to hold*; **skal**, *I shall*; **mēl**, *time.*

m. **mēna**, *moon*; **mizdō**, *meed, reward*; **namō**, *name*; **niman**, *to take*; **nam**, *he took*; **nimam**, *we take.*

n. **nahts**, *night*; **niun**, *nine*; **mēna**, *moon*; **rinnan**, *to run*; **láun**, *reward*; **kann**, *I know.*

In the function of vowels they do not occur in stem-syllables, ex. **fugls**, *fowl, bird*; **tagl**, *hair*; **sigljō**, *seal*;

máiþms, *gift*; **bagms**, *tree, beam*; **ibns**, *even*; **táikns**, *token.* See § 131.

§ **24**. **p** had the same sound as English **p** in **put**. It occurs initially (in loan-words only), medially, and finally, as **pund**, *pound*; **páida**, *coat*; **plinsjan**, *to dance*;

slēpan, *to sleep*; **diups**, *deep*; **hilpan**, *to help*;

saíslēp, *he slept*; **skip**, *ship.*

§ **25**. **q** was a labialized **k**, and may be pronounced like the **qu** in English **queen**. It is found both initially, medially, and finally, but is not of frequent occurrence, as **qiman**, *to come*; **qēns**, *wife*;

sigqan, *to sink*; **riqis**, *darkness*;

sagq, *he sank*; **bistugq**, *a stumbling.* See §§ 3 note, 137.

§ **26**. **r** was a trilled lingual **r**, and was also so pronounced before consonants, and finally, like the **r** in Lowland Scotch. It occurs as a consonant initially, medially, and finally, as **raíhts**, *right, straight*; **rēdan**, *to counsel*; **razn**, *house*;

baíran, *to bear*; **barn**, *child*; **baúrgs**, *city, borough*;

fidwōr, *four*; **daúr**, *door.*

In the function of a vowel it does not occur in stem-syllables, as **akrs**, *field*; **tagr**, *tear*; **huggrjan**, *to hunger*. Cp. § 131.

§ **27.** **s** was a voiceless spirant in all positions like the **s** in English **sin**, as **sama**, *same*; **slahan**, *to strike*; **sibun**, *seven*;

wisan, *to be*; **þūsundi**, *thousand*; **gasts**, *guest*;

ƕas? *who*?; **hūs**, *house*; **gras**, *grass*.

§ **28.** **t** had the same sound-value as English **t** in **ten**. It occurs initially, medially, and finally, as **taíhun**, *ten*; **tagr**, *tear*; **tunþus**, *tooth*;

háitan, *to name*; **mahts**, *might*, *power*; **haírtō**, *heart*;

mat (acc. sing.), *meat*; **wáit**, *I know*; **at**, *to*, *at*.

§ **29.** **þ** was a voiceless spirant like the **th** in English **thin**. It occurs initially, medially, and finally, as **þu**, *thou*; **þagkjan**, *to think*; **þreis**, *three*;

brōþar, *brother*; **qiþan**, *to say*; **brūþs**, *bride*;

miþ, *with*; **qaþ**, *he said*; **fanþ**, *he found*.

§ **30.** **w** (i. e. **u** in the function of a consonant) had mostly the same sound-value as the **w** in English **wit**. After diphthongs and long vowels, as also after consonants not followed by a vowel, it was probably a kind of reduced **u**-sound, the exact quality of which cannot be determined. Examples of the former pronunciation are:—**wēns**, *hope*; **witan**, *to know*; **wṛikan**, *to persecute*; **swistar**, *sister*; **taíhswō**, *right hand*.

And of the latter:—**snáiws**, *snow*; **waúrstw**, *work*; **skadwjan**, *to overshadow*.

§ **31.** **z** was a voiced spirant like the **z** in English **freeze**, and only occurs medially in regular native Gothic forms, as **huzd**, *hoard*, *treasure*; **hazjan**, *to praise*; **máiza**, *greater*. But see § 141.

§ 32. Phonetic Survey of the Gothic Sound-system.

A. **Vowels** (Sonants).

Guttural	Short **a**,		**aú**,	**u**
	Long **ā**,	**ō**,	**au**,	**ū**
Palatal	Short **aí**,		**i**	
	Long **ē**, **ai**,		**ei**	

To these must also be added the nasals **m**, **n**, and the liquids **l**, **r** in the function of vowels. See § 131.

B. **Consonants.**

		Labial.	Inter-dental.	Dental.	Guttural.
Explosives	Voiceless	**p**		**t**, **tt**	**k**, **kk** : **q**
	Voiced	**b**		**d**, **dd**	**g**, **gg**
Spirants	Voiceless	**f**	**þ**, **þþ**	**s**, **ss**	**h**, (**g**?) : **ƕ**
	Voiced	**b**	**d**	**z**	**g**
Nasals		**m**, **mm**		**n**, **nn**	**g**(**gg**)
Liquids				**l**, **ll** ; **r**, **rr**	
Semi-vowels		**w**, **j** (palatal)			

To these must be added the spiritus asper **h**. See § 3 note 1 for **x**.

Stress (Accent).

§ 33. In all uncompounded words the chief stress falls upon the stem-syllable, and always remains there even when suffixes and inflexional endings follow it. This syllable is always the first of the word.

In compound words the chief stress falls upon the stem-syllable of the first component part if the second part is a noun or an adjective; and on the stem-syllable of the second part if this is a verb or derived from a verb.

CHAPTER II.

THE PRIMITIVE GERMANIC EQUIVALENTS OF THE INDO-GERMANIC (INDO-EUROPEAN) VOWEL-SOUNDS.

§ **34**. The prim. Indo-Germanic language had the following vowel-system:—

Short vowels	**a, e, i, o, u**
Long ,,	**ā, ē, ī, ō, ū**
Diphthongs	**ai, ei, oi, au, eu, ou**
Short vocalic	**l, m, n, r**

NOTE.—1. ə, the quality of which cannot be precisely defined, is omitted from the above table as being of little importance for the purposes of this book. It became **a** in all the Indo-Germanic languages, except in the Aryan branch, where it became **i**, as Gr. πατήρ, Lat. **pater**, O. Ir. **athir**, Goth. **fadar**, Skr. **pitár-** (from ***pətér-**), *father*. For further details concerning this vowel, the reader must be referred to Brugmann's 'Grundriss der vergleichenden Grammatik der indogermanischen Sprachen,' 2nd ed., vol. i. p. 170 ff.

2. Strictly speaking the combination **a, e,** or **o** + nasal or liquid is also a diphthong. Cp. § 110 note 3.

3. On **l, m, n, r** in the function of vowels see § 110 note 3.

4. The long vocalic nasals and liquids, as also the long diphthongs **āi, ēi**, &c., were of such rare occurrence that they are here left out of consideration.

§ **35**. **a** (Lat. **a**, Gr. α) remained, as Lat. **ager**, Gr. ἀγρός, Goth. **akrs**, OS. **akkar**, OHG. **ackar**, *field, acre*; Lat. **alius**, Gr. ἄλλος, Goth. **aljis**, *alius*; Lat. **dacruma** (**lacruma**), Gr. δάκρυ, Goth. **tagr**, OHG. **zahar**, *tear*; Lat. **aqua**, Goth. **aƕa**, OS., OHG. **aha**, *water*.

§ **36**. **e** (Lat. **e**, Gr. ε) remained, as Lat. **ferō**, Gr. φέρω, *I bear*, OHG., OS., OE. **beran**, *to bear*; Lat. **edō**, Gr. ἔδ-ομαι,

I eat, OE., OS. **etan**, OHG. **ẹʒʒan**, O. Icel. **eta**, *to eat*; Lat. **pellis**, Gr. πέλλα, OE. **fell**, OHG. **fel**, *skin*, *hide*.

§ **37**. **i** (Lat. i, Gr. ι) remained, as Lat. **vidua** (adj. fem.), *bereft of*, *deprived of*, Goth. **widuwō**, OE. **widewe**, OS. **widowa**, OHG. **wituwa**, *widow*; Lat. **piscis**, Goth. **fisks**, OE. **fisc**, OHG., OS. **fisk**, O. Icel. **fiskr**, *fish*; Gr. Hom. ϝίδμεν, Goth. **witum**, OE. **witon**, OS. **witun**, OHG. **wiʒʒun**, O. Icel. **vitom**, *we know*.

§ **38**. **o** (Lat. o, Gr. ο) became **a** in stem-syllables, as Lat. **hostis**, *stranger*, *enemy*, Goth. **gasts**, OS., OHG. **gast**, *guest*; Lat. **octō**, Gr. ὀκτώ, Goth. **ahtáu**, OS., OHG. **ahto**, *eight*; Lat. **hortus**, *garden*, Gr. χόρτος, *enclosure*, *yard*, Goth. **gards**, *house*, *household*, OHG. **gart**, *circle*, O. Icel. **garðr**, *garth*.

NOTE.—**o** seems to have remained in unaccented syllables, cp. e.g. such forms as OHG. **tago-līh**, *daily*; **wëgo-wīso**, *sign-post*. In Goth. however it appears as a, cp. Goth. **baíra-m** = Gr. Dor. φέρο-μες, *we bear*, **baíra-nd** = Dor. φέρο-ντι, *they bear*.

§ **39**. **u** (= Lat. u, Gr. υ) remained, as Gr. θύρā, OE. **duru**, OS. **duri**, OHG. **turi**, *door*; Lat. **gustus**, *taste*, Goth. **ga-kusts**, OS., OHG. **kust**, *test*, *choice*; Skr. **bu-budhimá**, *we watched*, Gr. πέ-πυσται, *he has inquired*, Goth. **budum**, OE. **budon**, OS. **budun**, OHG. **butun**, O. Icel. **buðom**, *we announced*, *offered*; Gr. κυνός (gen. sing.), Goth. **hunds**, OE. **hund**, OHG. **hunt**, O. Icel. **hundr**, *dog*, *hound*.

§ **40**. **ā** (= Lat. ā, Gr. ā, η) became **ō**, as Lat. **māter**, Gr. Dor. μάτηρ, OE. **mōdor**, OS. **mōdar**, OHG. **muoter**, O. Icel. **mōðer**, *mother*; Gr. Dor. φράτηρ, *member of a clan*, Lat. **frāter**, Goth. **brōþar**, OE. **brōðor**, OS. **brōthar**, OHG. **bruoder**, O. Icel. **brōðer**, *brother*; Lat. **fāgus**, *beech*, Gr. Dor. φāγός, *oak*, Goth. **bōka**, *letter of the alphabet*, OE. **bōctrēow**, *beech-tree*, OS. **bōk**, OHG. **buohha**, O. Icel. **bōk**, *beech*.

§ **41.** ē (Lat. ē, Gr. η) became **ǣ** (Goth. ē, OE. ǣ, OS., OHG., O. Icel. ā), as Goth. **ga-dēþs**, OE. **dǣd**, OS. **dād**, OHG. **tāt**, O. Icel. **dāð**, *deed*, related to Greek θή-σω, *I shall place*; Lat. **mēnsis**, Gr. μήν, *month*, Goth. **mēna**, OS., OHG. **māno**, O. Icel. **māne**, *moon*; Lat. **ēdimus**, Goth. **ētum**, OE. **ǣton**, OHG. **āʒun**, *we ate*.

§ **42.** ī (Lat. ī, Gr. ῑ) remained, as Lat. **su-īnus** (aj.), *belonging to a pig*, Goth. **swein**, OE., OS., OHG. **swīn**, O. Icel. **svīn**, *pig*; Lat. **velīmus** = Goth. **wileima** (§ 282); Lat. **sīmus** = OHG. **sīm** (**sīn**), *we may be*.

§ **43.** ō (= Lat. ō, Gr. ω) remained, as Gr. Dor. πώς, Goth. **fōtus**, OE., OS. **fōt**, OHG. **fuoʒ**, O. Icel. **fōtr**, *foot*; Gr. πλωτός, *swimming*, Goth. **flōdus**, OE., OS. **flōd**, OHG. **fluot**, O. Icel. **flōð**, *flood, tide*; Lat. **flōs**, Goth., OE. **blōma**, OS. **blōmo**, OHG. **bluoma**, *blossom, flower*.

§ **44.** ū (Lat. ū, Gr. ῡ) remained, as Lat. **sūs**, Gr. ὗς, OE., OHG. **sū**, *sow, pig*; Lat. **mūs**, Gr. μῦς, OE., OHG., O. Icel. **mūs**, *mouse*; Goth. **fūls**, OE., OHG. **fūl**, O. Icel. **fūll**, *foul*, related to Gr. πύθω, *I make to rot*, Lat. **pūteō**, *I smell bad*.

§ **45.** ai (= Lat. ae (ē), Gr. αι, Goth. ái, OE. ā, OS. ē, OHG. ei (ē), O. Icel. ei) remained, as Lat. **aevum**, Gr. αἰών (older αἰϝών), Goth. **áiws**, *time, life-time, eternity*; Lat. **aedēs**, originally *fire-place, hearth*, Gr. αἴθω, *I burn*, OE. **ād**, OHG. **eit**, *ignis, rogus*; Lat. **laevus**, Gr. λαιός, *left*, OE. **slāw**, OHG. **slēo**, *weak, slow*, all from older ***slaiwos**.

§ **46.** ei (= Lat. ī (older ei), Gr. ει) became ī, as Gr. στείχω, *I go*, Goth. **steigan**, OE., OS., OHG. **stīgan**, O. Icel. **stīga**, *to ascend*; Gr. λείπω, *I leave*, Goth. **leiƕan**, OHG. **līhan**, *to lend*.

§ **47.** oi (= Gr. οι) became **ai** (cp. § 38), as Gr. οἶδε, Goth. **wáit**, OE. **wāt**, OS. **wēt**, OHG. **weiʒ**, O. Icel. **veit**, *he knows*;

Gr. φέροις = Goth. **baíráis**, *thou mayest bear*; Gr. πέ-ποιθε, *he trusts*, Goth. **báiþ**, OE. **bād**, OS. **bēd**, OHG. **beit**, O. Icel. **beið**, *he waited for*; Gr. τοί = Goth. **þái** (§ 224). Cp. § 45.

§ **48**. **au** (Lat. **au**, Gr. αυ, Goth. **áu**, OE. **ēa**, OS. **ō**, OHG. **ou** (**ō**), O. Icel. **au**) remained, as Lat. **augēre**, Goth. **áukan**, O. Icel. **auka**, *to add, increase*; Lat. **auris**, Goth. **áusō**, OE. **ēare**, OS., OHG. **ōra**, *ear*; Lat. **aurōra**, Gr. dial. αὔ(σ)ως, *dawn*, OE. **ēast** (av.), *in the east*, OS., OHG. **ōstar** (av.), O. Icel. **austr**, *eastwards*.

§ **49**. **eu** (Gr. ευ) remained, as Gr. πεύθομαι, *I inquire*, prim. Germ. ***beuđō**, *I inquire, offer*; Gr. γεύω, *I give a taste of*, prim. Germ. ***keusō**, *I test, choose*; Indo-Germ. ***deukō** (Lat. **doucō**, **dūcō**), prim. Germ. ***teuχō** (Goth. **tiuha**), *I lead*. See § 61.

§ **50**. **ou** became **au** (cp. §§ 38, 48), as prim. Indo-Germ. ***roudhos**, Goth. **ráuþs**, OE. **rēad**, OS. **rōd**, OHG. **rōt**, O. Icel. **rauðr**, *red*; prim. Indo-Germ. ***bhe-bhoudhe**, *has waked*, Goth. **báuþ**, OE. **bēad**, OS. **bōd**, OHG. **bōt**, O. Icel. **bauð**, *he offered*; Goth. **káusja**, prim. form ***gouséjō**, *I test, taste*.

§ **51**. **m̥** (Lat. **em**, Gr. α, αμ) became **um**, as Gr. ἀμό- (in ἀμόθεν, *from some place or other*), Goth. **sums**, OE., OS., OHG. **sum**, O. Icel. **sumr**, *some one*; Gr. ἑκατόν, Lat. **centum** (**m** > **n** by assimilation), Goth., OE., OS. **hund**, OHG. **hunt**, *hundred*, all from prim. form ***km̥tóm**; Gr. βάσις, *a step, walk*, Goth. **ga-qumþs**, *a coming together, assembly*, prim. form ***g̑m̥tis**, *a going*, cp. Lat. **in-ventus** (pp.), *invented*.

§ **52**. **n̥** (Lat. **en**, Gr. α, αν) became **un**, as OE. **wundor**, OS. **wundar**, OHG. **wuntar**, *wonder*, cp. Gr. ἀθρέω (from *ϝαθρέω), *I gaze at*; Lat. **juventa**, Goth. **junda**, *youth*; Gr. αὐτό-ματος, *acting of one's own will*, Lat. **com-mentus** (pp.),

devised, Goth. **ga-munds**, *remembrance*, prim. form ***mntós** (pp.) from root **men-**, *think*.

§ **53.** **r** (Lat. **or**, Gr. *αρ*, *ρα*) became **ur**, **ru**, as Goth. **ga-daúrsan**, OS. **gi-durran**, OHG. **turran**, *to dare*, *venture*, cp. Gr. *θαρσύς* (*θρασύς*), *bold*, *θαρσέω*, *I am of good courage*; Lat. **porca**, *the ridge between two furrows*, OE. **furh**, OHG. **furuh**, *furrow*; OE., O. Icel. **morð**, OS. **morþ**, OHG. **mord**, *murder*, cp. Lat. **mors** (gen. **mortis**), *death*; Goth. dat. pl. **fadrum**, OE. **fæd(e)rum**, Gr. *πατράσι*, *to fathers*. See § 60.

§ **54.** **l** (Lat. **ol**, Gr. *αλ*, *λα*) became **ul**, **lu**, as prim. Indo-Germ. ***wĺqos**, Skr. **vŕkas**, Goth. **wulfs**, OE., OS. **wulf**, OHG. **wolf**, *wolf*; Skr. **prthivī́**, OE. **folde**, OS. **folda**, O. Icel. **fold**, *earth*, cp. Gr. *πλατύς*, *flat*, *broad*; Goth. **fulls**, OE., OS. **full**, OHG. **vol**, prim. form ***plnós**, *full*. See § 60.

Note.—The **u** in **um**, **un**, **ur**, **ru**, **ul**, **lu** had the same further development in the Germanic languages as Indo-Germanic **u**. See § 60.

CHAPTER III.

The Primitive Germanic Vowel-system.

§ **55.** From what has been said in §§ 35–54 we arrive at the following vowel-system for the prim. Germ. language:—

Short vowels	**a**, **e**, **i**, **o**, **u**
Long ,,	**ǣ**, **ē**, **ī**, **ō**, **ū**
Diphthongs	**ai**, **au**, **eu**

Note.—1. **ǣ** was an open e-sound like OE. **ǣ**. **ē** had the sound of the **ē** in NHG. **reh**, *roe*. The origin of this vowel has not yet been satisfactorily explained. See § 75.

2. o only occurred in unaccented syllables (§ 38 note). But see § 60.

3. In comparing Germanic words with those of the other Indg. languages, it must be observed that Indg. o became **a** in accented syllables, and then underwent the same further development as original **a**; hence it cannot be decided without the aid of the other languages whether a Germ. **a** goes back to Indg. **a** or **o**, cf. §§ 35, 38; 45, 47; 48, 50. The same remark applies to Germanic **ō**, which equals both Indg. **ō** and **ā**, §§ 40, 43; and to Germ. **ī**, which equals both Indg. **ī** and **ei**, §§ 42, 46.

§ **56**. This system underwent several modifications during the prim. Germanic period, i. e. before the parent language became differentiated into the various separate Germanic languages. The most important of these changes were:—

§ **57**. **a** + **ŋχ** became **āχ**, as Goth., OS., OHG. **fāhan**, OE. **fōn**, from ***faŋχanan**, *to catch, seize*, cp. Lat. **pangō**, *I fasten*; Goth. **þāhta** (inf. **þagkjan**), OS. **thāhta** (inf. **thenkian**), OHG. **dāhta** (inf. **denken**), OE. **ðōhte**, from older ***þaŋχta**, *he thought*, cp. O. Lat. **tongeō**, *I know*. Every prim. Germ. **ā** in accented syllables was of this origin. Cp. § 40.

NOTE.—The **ā** in the above and similar examples was still a nasalized vowel in prim. Germ., as is seen by its development to **ō** in OE. It is also probable that the **ī** (§ 58, (1)) and **ū** (§ 60) were also nasalized vowels in prim. Germ.

§ **58**. **e** became **i** under the following circumstances:—

(1) before nasal + consonants, as Goth. **winds**, OE., OS. **wind**, OHG. **wint**, O. Icel. **vindr**, *wind*, cp. Lat. **ventus**; Goth., OE., OS. **bindan**, OHG. **bintan**, O. Icel. **binda**, *to bind*, cp. Lat. **of-fendimentum**, *chin-cloth*, **of-fendix**, *knot, band*, Gr. πενθερός, *father-in-law*. This **i** became **ī** under the same conditions as those by which **a** became **ā** (§ 57), as Goth. **þeihan**, OS. **thīhan**, OE. **ðēon**, OHG. **dīhan**, from ***þiŋχanan**, older ***þeŋχanan**, *to thrive*. The result of this

sound-law was the reason why the verb passed from the third into the first class of strong verbs (§ 245), cp. the isolated pp. OS. **gi-thungan**, OE. **ge-ðungen**.

(2) When followed by an **i**, **j**, or **ī** in the same or the next syllable, as Goth., OS., OHG. **ist**, OE. **is**, *is*, from ***isti**, older ***esti**, cp. Gr. ἔστι; Goth. **satja**, *I set*, from ***satijō**, older ***sodéjō** (§ 46); OHG. **irdīn**, *earthen*, beside **erda**, *earth*; Goth. **midjis**, OE. **midd**, OS. **middi**, OHG. **mitti**, O. Icel. **miðr**, *middle*, from original ***medhjos**, cp. Lat. **medius**; OS. **birid**, OHG. **birit**, *he bears*, from original ***bhéreti**, through the intermediate stages ***ƀéređi**, ***ƀériđi**, ***bírid(i)**, beside inf. **beran**.

(3) In unaccented syllables, as OE. **fēt**, older **fœ̄t**, O. Icel. **fœ̄tr**, *feet*, from ***fōtiz**, older ***fōtez**, cp. Gr. πόδες, Lat. **pedes**.

§ **59**. **i**, followed originally by an **a** or **o** in the next syllable, became **e** when not protected by a nasal + consonant or an intervening **i** or **j**, as OE., OS., OHG. **wer**, O. Icel. **verr**, *man*, from ***wiraz**, older ***wiroz**, cp. Lat. **vir**; OE., OHG. **nest**, *nest*, cp. Lat. **nīdus**, from ***nizdos**. In historic times, however, this law has an exceedingly great number of exceptions owing to the separate languages having levelled out in various directions, cp e.g. OHG. **quec**, beside OE. **cwic**, O. Icel. **kvikr**, *quick*, *alive*, cp. Lat. **vīvos** (**vīvus**); OHG. **lebēn** (older ***lebain**), beside OE. **libban**, O. Icel. **lifa**, *to live*, &c.

§ **60**. **u**, followed originally by an **a** or **o** in the next syllable, became **o**, except when protected by a following nasal + consonant or an intervening **i** (**j**), as OHG. **joh**, OE. **geoc**, *yoke*, cp. Lat. **jugum**, Gr. ζυγόν; OE., OS. **god**, OHG. **got**, *god*, from an original neuter form ***ghutóm**, beside

OHG. **gutin**, *goddess*; OE. **geholpen**, pp. of **helpan**, *to help*, OS. **giholpan**, OHG. **giholfan**, beside OE. **gebunden**, pp. of **binden**, *to bind*, OS. **gibundan**, OHG. **gibuntan**; OE. **budon**, O. Icel. **buðum**, OHG. **butun**, *we offered*, beside pp. OE. **geboden**, O. Icel. **boðenn**, OHG. **gibotan**.

Every prim. **o** in accented syllables was of this origin.

u became **ū** under the same conditions as **a** and **i** became **ā** and **ī**, as pret. 3 sing. Goth. **þūhta**, OE. **þūhte**, OS. **thūhta**, OHG. **dūhta**, *seemed*, beside inf. Goth. **þugkjan**, OHG. **dunken**.

§ **61**. The diphthong **eu** became **iu** when the following syllable originally contained an **ī**, **i**, **j**, cp. § 58 (2), but remained **eu** when the following syllable originally contained an **a** or **o**. On these differences rested, e.g. OHG. pres. 3 sing. **kiusit** (OE. **cīest**), beside infin. **keosan** (**kiosan**), OE. **cēosan**, *to choose*; OHG. **leoht** (**lioht**), *light*, beside **liuhten**, from ***liuhtjan**, *to light*; OHG. **teof** (**tiof**), OE. **dēop**, *deep*, beside OHG. **tiufī**, *depth*.

§ **62**. From what has been said in §§ 57–61, it will be seen that the prim. Germ. vowel-system had assumed the following shape before the differentiation into dialects of the Germanic parent language:—

Short vowels	**a**, **e**, **i**, **o**, **u**
Long ,,	**ā**, **ǣ**, **ē**, **ī**, **ō**, **ū**
Diphthongs	**ai**, **au**, **iu**, **eu**

The further development of these sounds in Gothic will be briefly discussed in the following chapter.

CHAPTER IV.

The Gothic Development of the General Germanic Vowel-system.

A. The Short Vowels of Accented Syllables.

a.

§ **63**. Germanic **a** remained unchanged in Gothic, as Goth. **dags**, OE. **dæg**, OS. **dag**, OHG. **tag**, O. Icel. **dagr**, *day*; Goth. **gasts**, OS., OHG. **gast**, *guest*; Goth. **ahtáu**, OS., OHG. **ahto**, *eight*; Goth., OE., OS., OHG. **faran**, O. Icel. **fara**, *to go*; Goth., OE., OS. **band**, OHG. **bant**, *he bound*, Goth. inf. **bindan** (§ 249); Goth., OS., OHG., O. Icel. **nam**, *he took*, Goth. inf. **niman** (§ 251); Goth., OS., O. Icel. **gaf**, OHG. **gab**, *he gave*, Goth. inf. **giban** (§ 253).

e.

§ **64**. Germanic **e** became **i**, as Goth. **wigs**, OE., OS., OHG. **weg**, O. Icel. **vegr**, *way*; Goth. **hilms**, OE., OS., OHG. **helm**, *helm*; Goth. **swistar**, OS. **swestar**, OHG. **swester**, *sister*; Goth. **hilpan** (§ 249), OE., OS. **helpan**, OHG. **helfan**, *to help*; Goth. **stilan** (§ 251), OE., OS., OHG. **stelan**, O. Icel. **stela**, *to steal*; Goth. **itan** (§ 253), OE., OS. **etan**, OHG. **ezzan**, O. Icel. **eta**, *to eat*.

Note.—The stem-vowel in Goth. **waíla** (cp. OE., OS. **wel**, OHG. **wela**), *well*; and in Goth. **aíþþáu** (cp. OE. **eþþa**, **oþþe**, OHG. **eddo**, **edo**), *or*, has not yet been satisfactorily explained in spite of the explanations suggested by various scholars.

§ **65**. This **i** became broken to **e** (written **aí**) before **r**, **h**, and **ƕ**, as Goth. **haírtō**, OS. **herta**, OHG. **herza**, *heart*;

Goth. **aírþa**, OS. **ertha**, OHG. **erda**, *earth*; Goth. **waírþan** (§ 249), OS. **werthan**, OHG. **werdan**, O. Icel. **verða**, *to become*; Goth. **baíran** (§ 251), OE., OS., OHG. **beran**, O. Icel. **bera**, *to bear*; Goth. **raíhts**, OS., OHG. **reht**, *right*; Goth. **taíhun**, OS. **tehan**, OHG. **zehan**, *ten*; Goth. **saíƕan** (§ 253), OS., OHG. **sehan**, *to see*.

NOTE.—For **nih**, *and not*, from older ***ni-ƕi** = Lat. **neque**, we should expect ***naíh**, but the word has been influenced by the simple negative **ni**, *not*.

i.

§ **66**. Germanic **i** generally remained in Gothic, as Goth. **fisks**, OS., OE. **fisc**, OHG. **fisk**, O. Icel. **fiskr**, *fish*; Goth. **widuwō**, OE. **widewe**, OS. **widowa**, OHG. **wituwa**, *widow*; Goth., OE., OS. **witan**, OHG. **wiȥȥan**, O. Icel. **vita**, *to know*; Goth. **bitum**, OE. **biton**, OHG. **biȥȥun**, O. Icel. **bitom**, *we bit*, inf. Goth. **beitan** (§ 245), pp. Goth. **bitans**, OE. **biten**, OHG. **gibiȥȥan**, O. Icel. **bitenn**. See § 58.

§ **67**. Germanic **i** became broken to **e** (written **aí**) before **r**, **h**, **ƕ**, as Goth. **baíriþ**, OS. **birid**, OHG. **birit**, *he bears*, cp. § 58 (2), Goth. inf. **baíran**; Goth. **maíhstus**, OHG. **mist** (from ***mihst**), *dunghill*, cp. Mod. English dial. **mixen**; Goth. **ga-taíhun**, *they told*, OE. **tigon**, OHG. **zigun**, *they accused*, Goth. inf. **ga-teihan** (§ 245), pp. Goth. **taíhans**, OE. **tigen**, OHG. **gi-zigan**; Goth. **laíƕum**, OE. **-ligon**, OHG. **liwun**, *we lent*, inf. Goth. **leiƕan** (§ 245), pp. Goth. **laíƕans**, OE. **-ligen**, OHG. **giliwan**, OS. **-liwan**.

NOTE.—On the forms **hiri**, **hirjats**, **hirjiþ**, see note to Mark xii. 7.

o.

§ **68**. Germanic **o** became **u**, as Goth. **juk**, OHG. **joh**, OE. **geoc**, *yoke*; Goth. **guþ**, OE., OS. **god**, OHG. **got**, *god*; pp.

Goth. **budans**, OE. **geboden**, OS. **gibodan**, OHG. **gibotan**, O. Icel. **boðenn**, inf. Goth. **biudan** (§ 247), *to offer*; Goth. pp. **hulpans**, OE. **geholpen**, OS. **giholpan**, OHG. **giholfan**, Goth. inf. **hilpan** (§ 249), *to help*; pp. Goth. **numans**, OHG. **ginoman**, Goth. inf. **niman** (§ 251), *to take*. See § 60.

§ **69**. The **u**, which arose from Germanic **o** (§ 68), became broken to **o** (written **aú**) before **r** and **h**, as Goth. **waúrd**, OE., OS. **word**, OHG. **wort**, *word*; Goth. **daúhtar**, OE. **dohtor**, OS. **dohtar**, OHG. **tohter**, *daughter*; pp. Goth. **taúhans**, OE. **getogen**, OS. **-togan**, OHG. **gizogan**, O. Icel. **togenn**, Goth. inf. **tiuhan** (§ 249), *to lead*; Goth. **waúrhta**, OE. **worhte**, OHG. **worhta**, *he worked*, inf. Goth. **waúrkjan**, OHG. **wurken**; pp. Goth. **waúrþans**, OE. **geworden**, OS. **giwordan**, OHG. **wortan**, O. Icel. **orðenn**, Goth. inf. **waírþan** (§ 249), *to become*; pp. Goth. **baúrans**, OE. **geboren**, OS., OHG. **giboran**, O. Icel. **borenn**, inf. Goth. **baíran** (§ 251), *to bear*; **ga-daúrsta**, OE. **dorste**, OS. **gi-dorsta**, OHG. **gi-torsta**, *he dared*; inf. Goth. **ga-daúrsan** (§ 275).

u.

§ **70**. Germanic **u** generally remained in Gothic, as Goth. **juggs**, OS., OHG. **jung**, *young*; Goth. **hugjan**, OS. **huggian**, OHG. **huggen**, *to think*; Goth. **budum**, OE. **budon**, OS. **budun**, OHG. **butun**, O. Icel. **buðom**, *we offered*, *announced*, inf. Goth. **biudan** (§ 247); Goth. **bundum**, OE. **bundon**, OS. **bundun**, OHG. **buntun**, O. Icel. **bundom**, *we bound*, Goth. inf. **bindan** (§ 249), pp. Goth. **bundans**, OE. **gebunden**, OS. **gibundan**, OHG. **gibuntan**, O. Icel. **bundenn**. See § 39.

§ **71**. Germanic **u** became broken to **o** (written **aú**) before **r** and **h**, as Goth. **saúhts**, OS., OHG. **suht**, Germanic stem **suhti-**, *sickness*; Goth. **waúrms**, OS., OHG. **wurm**,

OE. **wyrm**, stem **wurmi-**, *serpent, worm*; Goth. **waúrkjan**, OHG. **wurken**, *to work*; Goth. **waúrþun**, OE. **wurdon**, OS. **wurdun**, OHG. **wurtun**, O. Icel. **urðo**, *they became*, Goth. inf. **waírþan** (§ 249); Goth. **taúhun**, OE. **tugon**, OHG. **zugun**, *they drew, pulled*; Goth. inf. **tiuhan** (§ 247).

B. The Long Vowels of Accented Syllables.

ā.

§ **72**. The **ā**, which arose from **a** according to § 57, remained in Gothic, as **hāhan**, *to hang*; **faúrahāh** (**faúrhāh**), *curtain, veil*, lit. *that which hangs before*; **gahāhjō** (av.), *in order, connectedly*; **brāhta**, *he brought*, inf. **briggan**; **gafāhs**, *a catch, haul*, related to **gafāhan**, *to seize*; **fram-gāhts**, *progress*, related to **gaggan**, *to go*; **þāhō**, *clay*; **unwāhs**, *blameless*.

ǣ.

§ **73**. Germanic **ǣ** (=OE. **ǣ**, OS., OHG., O. Icel. **ā**) became **ē** in Gothic, as Goth. **ga-dēþs**, OE. **dǣd**, OS. **dād**, OHG. **tāt**, *deed*; Goth. **mana-sēþs**, *multitude, world*, lit. *man-seed*, OE. **sǣd**, OS. **sād**, OHG. **sāt**, *seed*; Goth. **ga-rēdan**, *to reflect upon*, OE. **rǣdan**, OS. **rādan**, OHG. **rātan**, O. Icel. **rāða**, *to advise*; Goth. **bērum**, OE. **bǣron**, OS., OHG. **bārun**, O. Icel. **bārom**, *we bore*, Goth. inf. **baíran** (§ 251); Goth. **sētun**, OE. **sǣton**, OS. **sātun**, OHG. **sāʒun**, O. Icel. **sāto**, *they sat*, Goth. inf. **sitan** (§ 253).

§ **74**. The Germanic combination **ǣj** became **ǣ** (written **ai**, the long vowel corresponding to **aí**) in Gothic before vowels. This **ai** was a long open **e**-sound like the **ǣ** in OE. **slǣpan** or the vowel sound in English **their**. It occurs in very few words: as Goth. **saian**, OE. **sāwan**, OS. **sāian**, OHG. **sāen**,

O. Icel. **sā**, *to sow*; Goth. **waian**, OE. **wāwan**, OHG. **wāen** (**wājan**), *to blow*; Goth. **faianda**, *they are blamed.*

ē.

§ **75**. Germanic **ē**, which cannot be traced back phonologically to Indo-Germanic **ē** (§ 41), is of obscure origin. In the oldest historic periods of most of the Germanic languages, the two sounds are kept quite apart, cp. §§ 41, 73.

Germanic **ē** appears in Gothic as **ē** (OE., OS., O. Icel. **ē**, OHG. **ē**, later **ea**, **ia**, **ie**). In Goth. it occurs in a few words only, as Goth., OE., OS., O. Icel. **hēr**, OHG. **hēr** (**hear**, **hiar**, **hier**), *here*; Goth. **fēra**, OHG. **fēra** (**feara**, **fiara**), *country, region, side, part*; Goth. **mēs**, OE. **mēse** (**mȳse**), OHG. **meas** (**mias**), *table*, borrowed from Lat. **mēnsa**. Cp. § 6.

ī.

§ **76**. Germanic **ī**, written **ei** in Gothic, remained, as Goth. **swein**, OE., OS., OHG. **swīn**, O. Icel. **svīn**, *pig*, cp. Lat. **su-īnu-s**, *pertaining to a pig*; **ƕeila**, *a while, time, season*, OE. **hwīl**, *a while*, OS. **hwīla** (**hwīl**), *time*, OHG. **wīla** (**hwīl**), *time, hour*, O. Icel. **hvīl**, *place of rest*; Goth. **seins**, OE., OS., OHG. **sīn**, *his*; Goth. **steigan** (§ 245), OE., OS., OHG. **stīgan**, O. Icel. **stīga**, *to ascend*. Cp. §§ 6, 7, 42, 46.

ō.

§ **77**. Germanic **ō** remained in Gothic, as Goth. **fōtus**, OE., OS. **fōt**, OHG. **fuoȥ**, O. Icel. **fōtr**, *foot*, cp. Gr. Doric πώς; Goth. **flōdus**, OE., OS. **flōd**, OHG. **fluot**, O. Icel. **flōð**, *flood, stream*; Goth., OE., OS., O. Icel. **fōr**, OHG. **fuor**, *I fared, went*, Goth. inf. **faran** (§ 255). Cp. §§ 40, 43.

§ **78**. The Germanic combination **ōw** became a long open

o-sound (written **au**) before vowels, as Goth. **sauil**, *sun*, cp. OE., O. Icel., Lat. **sōl**; Goth. **staua**, (masc.) *judge*, (fem.) *judgment*, **stauida**, *I judged* (inf. **stōjan**), cp. Lithuanian **stovéti**, *to stand*, O. Bulgarian **staviti**, *to place*; **taui** (gen. **tōjis**), *deed*, **afdauidai**, pp. masc. nom. pl. *exhausted*, inf. ***afdōjan**.

Here probably belong also **bauan**, *to inhabit*, OE., OHG. **būan**, *to till, dwell*; **bnauan**, *to rub*; **trauan**, OHG. **trūēn**, OS. **trūōn**, *to trow, trust*.

§ **79**. The Germanic combination **ōwj** became **ōj**, as **stōja**, *I judge*, from ***stōwjō**, older ***stōwijo**; **tōjis** (from ***tōwjis**), gen. sing. of **taui**, *deed*.

ū.

§ **80**. Germanic **ū** remained in Gothic, as Goth. **hūs** (in **gud-hūs**, *temple*), OE., OS., OHG., O. Icel. **hūs**, *house*; Goth. **rūms**, OE., OS., OHG., O. Icel. **rūm**, *room*, related to Lat. **rū-s** (gen. **rū-ris**), *open country*; Goth. **þūsundi**, OE. **þūsend**, OS. **thūsundig**, OHG. **dūsunt**, O. Icel. **þūsund**, *thousand*; Goth. **ga-lūkan**, *to shut, close*, OE. **lūcan**, OHG. **lūhhan**, O. Icel. **lūka**, *to lock*.

On the **ū** in forms like **þūhta**, *it seemed, appeared*; **hūhrus**, *hunger*; **jūhiza**, *younger*; **ūhtwō**, *early morn*, see § 60.

C. The Diphthongs of Accented Syllables.

ai.

§ **81**. Germanic **ai** (OE. **ā**, OS. **ē**, OHG. **ei(ē)**, O. Icel. **ei**) remained in Gothic, as Goth. **áins**, OE. **ān**, OS. **ēn**, OHG. **ein**, O. Icel. **einn**, *one*; Goth. **háils**, OE. **hāl**, OS. **hēl**, OHG. **heil**, *hale, whole, sound*; Goth. **stáins**, OE. **stān**, OS. **stēn**,

OHG. **stein**, O. Icel. **steinn**, *stone*; Goth. **stáig**, OE. **stāg**, OS. **stēg**, OHG. **steig**, *he ascended*, Goth. inf. **steigan** (§ 245); Goth. **háitan** (§ 258), OE. **hātan**, OS. **hētan**, OHG. **heiȥan**, O. Icel. **heita**, *to name, call*. Cp. §§ 45, 47.

au.

§ **82**. Germanic **au** (OE. **ēa**, OS. **ō**, OHG. **ou**(**ō**), O. Icel. **au**) remained in Gothic, as Goth. **áugō**, OE. **ēage**, OS. **ōga**, OHG. **ouga**, O. Icel. **auga**, *eye*; Goth. **háubiþ** (gen. **háubidis**), OE. **hēafod**, OS. **hōƀid**, OHG. **houbit**, O. Icel. **haufuþ**, *head*; Goth. **dáuþus**, OE. **dēað**, OS. **dōth**, OHG. **tōd**, *death*; Goth. **gáumjan**, *to perceive, observe*, OS. **gōmian**, OHG. **goumen**, *to pay attention to*; Goth. **-hláupan**, OE. **hlēapan**, OS. **-hlōpan**, OHG. **louffan**, O. Icel. **hlaupa**, *to leap, run*; pret. 1, 3 sing. Goth. **káus**, OE. **cēas**, OS., OHG. **kōs**, O. Icel. **kaus**, inf. Goth. **kiusan** (§ 247), *to choose*. Cp. §§ 48, 50.

iu.

§ **83**. The **iu**, which arose from older **eu** (§ 61), remained in Gothic, as Goth. **niujis**, OS., OHG. **niuwi**, stem ***niuja-**, older ***neujo-**, *new*; Goth. **stiurei** (in **us-stiurei**, *excess, riot*), cp. OHG. **stiurī**, *greatness, magnificence*; Goth. **kiusiþ**, OS. **kiusid**, OHG. **kiusit**, *he chooses, tests*; Goth. **liuhtjan**, OS. **liuhtian**, OHG. **liuhten**, *to light*; Goth. **stiurjan**, *to establish*, OHG. **stiuren**, *to support, steer*.

eu.

§ **84**. **eu** (OE. **ēo**, OS., OHG. **io**(**eo**), O. Icel. **jō**) became **iu** in Gothic, as Goth. **diups**, OE. **dēop**, OS. **diop**, OHG. **tiof**, O. Icel. **djōpr**, *deep*; Goth. **liuhaþ**, OE. **lēoht**, OS., OHG. **lioht**, *a light*, cp. Gr. λευκός, *light, bright*; Goth.

tiuhan (§ 247), OS. **tiohan**, OHG. **ziohan**, *to draw, pull*; Goth. **fra-liusan** (§ 247), OE. **for-lēosan**, OS. **far-liosan**, OHG. **fir-lịosan**, *to lose*.

CHAPTER V.

The Gothic Development of the Primitive Germanic Vowels in Unaccented Syllables.

§ **85**. In order to establish and illustrate the Gothic treatment of the vowels of final syllables by comparison with other non-Germanic languages, Lat., Greek, &c., it will be useful to state here a law, relating to the general Germanic treatment of Indo-Germanic final consonants, which properly belongs to a later chapter :—

(1) Final **-m** became **-n**. This **-n** remained when protected by a particle, e. g. Goth. **þan-a** (§ 224) = Skr. **tám**, Lat. **is-tum**, Gr. *τόν*. But when it was not protected by a particle, it, as also Indo-Germanic final **-n**, was dropped in prim. Germanic after short vowels; and the preceding vowel underwent in Gothic just the same treatment as if it had been originally final, i. e. it was dropped with the exception of **u**, e. g. acc. sing. Goth. **wulf**, *wolf* = Skr. **vŕkam**, Gr. *λύκον*, Lat. **lupum**; nom. acc. sing. Goth. **juk**, *yoke* = Skr. **yugám**, Gr. *ζυγόν*, Lat. **jugum**; acc. sing. Goth. **ga-qumþ**, *a coming together, assembly* = Skr. **gátim**, Gr. *βάσιν*, prim. form ***gmtím**, *a going*; cp. also the Lat. endings in **partim**, **sitim**, &c.

But acc. sing. Goth. **sunu**, *son* = Skr. **sūnúm**, cp. the endings in Gr. *ἡδύν*, Lat. **fructum**; acc. sing. Goth. **fōtu**, *foot*,

cp. Lat. **pedem**, Gr. πόδα (see § 51). In Gothic **sibun**, *seven*, and **taíhun**, *ten*, for older ***sibu**, ***taíhu**, the final **-n** was re-introduced through the influence of the ordinals ***sibunda**, **taíhunda**.

NOTE.—The oldest Norse runic inscriptions still retained these final vowels, as acc. sing. **staina** beside Goth. **stáin**, *stone*; acc. sing. neut. **horna** beside Goth. **haúrn**, *horn*; nom. sing. **gastiR** beside Goth. **gasts**, *guest, stranger*.

On the other hand, final **-n** merely became reduced after long vowels in prim. Germanic, and only disappeared in the course of the individual Germanic languages. After the disappearance of the nasal, the long vowel remained in Gothic when it originally had the 'slurred' (circumflex) accent, but became shortened when it originally had the 'broken' (acute) accent, as gen. pl. **dagē**, *of days*, **gastē**, *of guests*, **hananē**, *of cocks*, **haírtanē**, *of hearts*, **baúrgē**, *of cities*, from Indg. **-ē̃m**; gen. pl. **gibō**, *of gifts*, **tuggōnō**, *of tongues*, from Indg. **-ō̃m**; but acc. sing. **giba**, *gift*, from Indg. **-ā́m**, cp. acc. sing. fem. **ni ainō-hun**, *no one*; nom. sing. **hana**, *cock*, from Indg. **-ḗn**, cp. Gr. ποιμήν, *shepherd*; acc. sing. **bandja**, *band*, from Indg. **-i̯ḗm**, cp. Lat. **faciem**, from ***faciēm**, *shape*.

NOTE.—For full details concerning the Germ. treatment in final syllables of Indg. vowels with the 'slurred' and 'broken' accent, see Streitberg's 'Urgermanische Grammatik,' ch. ix.

(2) The consonants, which arose from the Indo-Germanic explosives (**t**, **d**), were dropped in primitive Germanic, as **ƕa**, *what* = Lat. **quod**; **bērun**, from ***bērunþ**, *they bore*.

NOTE.—So far as the historic period of Gothic is concerned, the law relating to the treatment of Indo-Germanic final consonants may be stated in general terms thus:—With the exception of **-s** and **-r** all other

Indo-Germanic final consonants were dropped in Gothic. In the case of the explosives it cannot be determined whether they had or had not previously undergone the first sound-shifting (§§ 109-16).

Of Indo-Germanic final consonant groups, the only one preserved in Gothic is **-ns**, before which short vowels are retained, e. g. acc. pl. masc. Goth. **þans** = Gr. Cretan τόνς (Attic τούς), *the*; acc. pl. Goth. **wulfans**, *wolves*, cp. Gr. Cretan κόρμονς = Att. κόσμους; acc. pl. Goth. **þrins** = Gr. Cretan τρίνς, *three*; acc. pl. Goth. **sununs**, *sons*, cp. Gr. Cretan υἱύνς, *sons*. Cp. the law stated in § 86.

a. Short Vowels.

§ 86. With the exception of **u** all other prim. Indo-Germanic final short vowels, or short vowels which became final in prim. Germanic (§ 85), were dropped in Gothic, as also were short vowels in the final syllables of polysyllabic words, when followed by a single consonant other than consonantal **i**, **u**:—

Goth. **wáit** = Gr. οἶδα, Skr. **vḗda**, *I know*; **wáist** = Gr. οἶσθα, Skr. **vḗttha**, *thou knowest*; **hlaf**, *I stole* = Gr. κέκλοφα.

Goth. **akrs**, *field* = Gr. ἀγρός; **wulfs** = Gr. λύκος, Skr. **vŕ̥kas**, Lat. **lupus**, *wolf*, cp. nom. sing. O. Norse runic inscription **Holtingaʀ**; gen. sing. **dagis**, from ***dazeso**, *of a day*, cp. O. Bulgarian **česo** = Goth. **ƕis**, *whose*; **af**, *of, from* = Gr. ἄπο; nom. sing. **haírdeis**, *shepherd*, from ***hirdij-az**.

Voc. sing. Goth. **wulf** = Gr. λύκε, Lat. **lupe**, Skr. **vŕ̥ka**; **nim**, *take thou* = Gr. νέμε; **nasei**, from ***nasiji**, *save thou*; **baíriþ**, *ye bear* = Gr. φέρετε; **wáit**, *he knows* = Gr. οἶδε; **láiƕ**, *he lent* = Gr. λέλοιπε, *he has left*; **fimf**, *five*, cp. Gr. πέντε; **mik** (acc.), *me*, cp. Gr. ἐμέγε; nom. pl. Goth. **gumans**, *men* = Lat. **homines**, cp. Gr. ἄκμονες; nom. pl. **gasteis**, from ***zastij-(i)z**, *guests* = Lat. **hostēs**, from ***hostejes**, *strangers, enemies*, cp. Gr. πόλεις, from *πόλεjες; nom. pl. **sunjus**, from

***sunius**, ***suniuz**, older ***suneu-es**, *sons* = Skr. **sūnávas**, cp. Gr. ἡδεῖς, from *ἡδέϝες. Cp. § 58 (3).

hráin, from ***hráini** (neut.), *clean, pure*, cp. Gr. ἴδρι; dat. sing. **gumin**, Lat. **homini**, *to man*, cp. Gr. ποιμένι; dat. sing. **brōþr**, Lat. **frātri**, *to a brother*, cp. Gr. πατρί; **baíris** = Skr. **bhárasi**, *thou bearest*; **baíriþ** = Skr. **bhárati**, *he bears*; **baírand** = Gr. Dor. φέροντι, Skr. **bháranti**, *they bear*; nom. sing. **gasts** = O.Norse runic inscription **gastiR**, *guest*, Lat. **hostis**; **waírs**, from ***wirsiz** (av.), *worse*, cp. Lat. **magis**.

nom. acc. neut. Goth. **faíhu** = Lat. **pecu**, *cattle*, cp. Gr. ἄστυ; **filu**, *much* = Gr. πολύ; nom. sing. **sunus** = Skr. **sūnús**, *son*, cp. the endings in Gr. νέκυς, Lat. **fructus**.

Note.—The law of final vowels does not affect originally monosyllabic words, cp. e.g. nom. sing. Goth. **is**, *he* = Lat. **is**, beside **gasts** = Lat. **hostis**; Goth. **ƕa**, *what* = Lat. **quod**, beside **juk**, *yoke* = Lat. **jugum**.

b. Long Vowels.

§ **87.** Prim. Indg. long final vowels, or those which became final in prim. Germanic (§ 85 and note), became shortened in polysyllabic words, when the vowels in question originally had the 'broken' accent, but remained unshortened when they originally had the 'slurred' accent.

Examples of the former are :—fem. nom. sing. **giba**, from ***ʒeƀō**, *gift* (cp. **sō**, § 224), cp. Gr. χώρā, *land*, Indg. **-á**; neut. nom. acc. pl. **juka**, from ***jukō** (cp. neut. nom. acc. pl. **þō**, § 224), Skr. (Vedic) **yugá**, O. Lat. **jugā**, Indg. **-á**.

baíra, Lat. **ferō**, Gr. φέρω, *I bear*, Indg. **-ó**; **mēna**, *moon*, cp. **mēnōþs**, *month*; particle **-ō** preserved in forms like acc. sing. **ƕan-ō-h**, *each, everyone*, but shortened in acc. forms like **ƕan-a**, *whom?*; **þan-a**, *this*; **þat-a**, *that*; **bindan-a**, *blind*.

Pret. 3 sing. **tawida**, from ***tawiđēđ**, *he did*, Indg. **-dhḗt**;

áinamma, dat. (properly instrumental) sing. masc. neut. of **áins**, *one*, beside **áinummē-hun**, *to anyone*; **ƕamma**? *to whom?* beside **ƕammē-h**, *to everyone*; dat. sing. masc. neut. **þamma**, *to this*, from an Indg. instrumental form ***tosmé** (cp. Goth. **þe**, § 224 note); dat. sing. **daga**, *to a day*, from Indg. ***dhoghé**; **baíráima**, *we may bear*, Indg. **-mé**. Final Indg. **-ēr** became **-ar**, as nom. **fadar**, Gr. πατήρ, *father*.

þiwi (gen. **þiujōs**), *maid-servant*, formed from ***þius** (pl. **þiwōs**), *man-servant*, like Skr. **dēvī́**, *goddess*, from **dēvás**, *god*; **frijōndi**, from ***frijōndī** (fem.), *friend*; cp. Skr. pres. part. fem. **bhárantī**; **wili**, from ***wilī**, *he will*, cp. **wilei-ma**, *we will*; **nēmi**, from ***nēmī**, *he might take*.

Examples of the latter are:—**undarō**, *under*, cp. Skr. **adharā́d**, *below*, Indg. ablative ending **-ō̃d**; of the same origin is the **-ō** in adverbs like **þiubjō**, *secretly*, **glaggwō**, *accurately*; and in adverbs with the suffix **-þrō** (§ 286), as **ƕaþrō**, *whence*, **þaþrō**, *thence*. Nom. **tuggō**, *tongue*, **haírtō**, *heart*, Indg. **-ō̃**.

managei, *multitude*, Indg. **-ī̃**.

The preservation of the final **-ē** in adverbs with the suffix **-drē** (§ 286) is also due to the vowel having had originally the 'slurred' accent.

Note.—Long vowels remained in monosyllables, as nom. fem. **sō**, *the*, *this* = Gr. Dor. ᾱ́; acc. fem. **þō** = Gr. Dor. τᾱ́ν; nom. acc. fem. pl. **þōs** = Skr. **tā́s**.

They also remained in the final syllables of polysyllabic words, when protected by a consonant which was originally final or became final in Gothic, as nom. pl. **wulfōs**, *wolves*, cp. Skr. **vṛ́kās**, *wolves*; nom. pl. **gibōs**, *gifts*, cp. Skr. **áçvās**, *mares*; dat. pl. **gibōm**, *to gifts*; **nēmeiþ**, *ye might take*; **salbōs**, *thou anointest*; **salbōþ**, *he anoints*, *ye anoint*; **tawidēs**, *thou didst*, beside **tawida**, *he did*; **wileis**, *thou wilt*, beside **wili**, *he will*.

On final long vowels when originally followed by a nasal see § 85.

c. Diphthongs.

§ **88.** Originally final **-ai** became **-a** in polysyllables, as **baírada**, *he is borne*=Gr. mid. φέρεται; **baíranda**, *they are borne*=Gr. mid. φέρονται; **faúra**, *before*, cp. Gr. παραί.

Originally long diphthongs became shortened in final syllables, as **ahtáu**, from an original form ***oktṓu**, *eight*; dat. sing. **gibái**, from ***ʒeƀōi**, older ***ghebhāi**, *to a gift*, cp. Gr. χώρᾳ for *χώρᾱι; dat. sing. **sunáu**, *to a son*, from loc. form ***sunēu**; dat. sing. **anstái**, *to a favour*, from locative form ***anstēi**, cp. Gr. πόληϊ; **habáis**, from ***χaƀēiz(i)**, *thou hast*, **habáiþ**, from ***χaƀēiđ(i)**, *he has*.

Note.—Gen. sing. **anstáis**, *of a favour*, from Indg. **-oĩs**; **baírái**, Skr. **bhárēt**, *he may bear*, cp. Gr. λείποι, from Indg. **-oit**; **sunáus**, *of a son*, from Indg. **-oũs**.

CHAPTER VI.

The Germanic Equivalents of the Gothic Vowel-sounds. See § 62.

§ **89.** In the following paragraphs will only be given the equivalents in accented syllables. The equivalents in Gothic final syllables will, as far as is necessary for the purposes of this book, be given in the Accidence.

a. Short Vowels.

§ **90.** Gothic **a** = Germ. **a**, as **fadar**, *father*; **akrs**, *field*; **tagr**, *tear*; **gasts**, *guest*; **ahtáu**, *eight*; **band**, *he bound*; **nam**, *he took*; **gaf**, *he gave*. Cp. § 63.

§ **91**. Goth. **aí**=(1) Germ. **e**, as **taíhun**, *ten*; **faíhu**, *cattle*; **saíƕan**, *to see*; **baíran**, *to bear* (cp. § 65).

=(2) Germ. **i**, as **baíriþ**, *he bears*; **þaíhum**, *we throve*, pp. **þaíhans**; **laíƕum**, *we lent*, pp. **laíƕans**. Cp. § 67.

§ **92**. Goth. **i**=(1) Germ. **i**, as **fisks**, *fish*; **bitum**, *we bit*, pp. **bitans**; **nimis**, *thou takest*; **bindan**, *to bind*. Cp. § 66.

=(2) Germ. **e**, as **swistar**, *sister*; **hilpan**, *to help*; **niman**, *to take*; **giban**, *to give*, pp. **gibans**. Cp. § 64.

§ **93**. Goth. **aú**=(1) Germ. **o**, as **waúrd**, *word*; **daúhtar**, *daughter*; **taúhans**, pp. *drawn*. Cp. §§ 68, 69.

=(2) Germ. **u**, as **waúrms**, *worm*; **waúrkjan**, *to work*; **taúhum**, *we drew*. Cp. § 71.

§ **94**. Goth. **u**=(1) Germ. **u**, as **juggs**, *young*; **fralusts**, *loss*; **budum**, *we offered*; **bundum**, *we bound*, pp. **bundans**; **hulpum**, *we helped*. Cp. § 70.

=(2) Germ. **o**, as **juk**, *yoke*; **hulpans**, pp. *helped*; **budans**, pp. *offered*; **numans**, pp. *taken*. Cp. §§ 60, 68.

b. Long Vowels.

§ **95**. Goth. **ā**=Germ. **ā**, as **hāhan**, *to hang*; **þāhta**, *he thought*; **brāhta**, *he brought*. Cp. §§ 72, 57.

§ **96**. Goth. **ē**=(1) Germ. **ē**, as **hēr**, *here*; **fēra**, *country, region*. Cp. § 75.

=(2) Germ. **ǣ**, as **qēns**, *wife*; **gadēþs**, *deed*; **bērum**, *we bore*; **sētum**, *we sat*; **slēpan**, *to sleep*. Cp. § 73.

§ **97**. Goth. **ai**=Germ. **ǣ(j)**, as **saian**, *to sow*; **waian**, *to blow*. Cp. § 74.

§ **98**. Goth. **ei**=Germ. **ī**, as **seins**, *his*; **swein**, *pig*; **steigan**, *to ascend*. Cp. § 76.

§ **99**. Goth. **ō**=Germ. **ō**, as **fōtus**, *foot*; **brōþar**, *brother*;

fōr, *I fared, went*, pl. **fōrum** ; **saísō**, *I sowed* **stōjan**, *to judge* Cp. §§ 77, 79.

§ **100**. Goth. **au** = Germ. **ō(w)**, as **staua**, *judge*, **stauida**, *I judged*; **bauan**, *to inhabit*. Cp. § 78.

§ **101**. Goth. **ū** = Germ. **ū**, as **rūms**, *room*; **þūsundi**, *thousand*; **galūkan**, *to lock, shut*; **jūhiza**, *younger*. Cp. § 80.

c. **Diphthongs.**

§ **102**. Goth. **ái** = Germ. **ai**, as **stáins**, *stone*; **wáit**, *I know*; **stáig**, *I, he ascended*; **háitan**, *to name, call*. Cp. § 81.

§ **103**. Goth. **áu** = (1) Germ. **au**, as **áugō**, *eye*; **áukan**, *to add, increase*; **káus**, *he chose, tested*. Cp. § 82.

= (2) Germ. **aw**, as **snáu**, *he hastened*, inf. **sniwan**; **máujōs**, *of a girl*, nom. **mawi**; **táujan**, *to do*, pret. **tawida**. Cp. § 129.

§ **104**. Goth. **iu** = (1) Germ. **iu**, as **niujis**, *new*; **liuhtjan**, *to light*; **kiusiþ**, *he chooses*. Cp. §§ 61, 83.

= (2) Germ. **eu**, as **diups**, *deep*; **liuhaþ**, *light*; **fraliusan**, *to lose*. Cp. §§ 61, 83, 84.

= (3) Germ. **ew**, **iw**, as **kniu** (gen. **kniwis**), *knee*; **qius** (gen. **qiwis**), *quick, alive*; **siuns**, *sight, face*. Cp. § 129.

CHAPTER VII.

Ablaut (Vowel Gradation).

§ **105**. By ablaut is meant the gradation of vowels both in stem and suffix, which was caused by the primitive Indo-Germanic system of accentuation.

The vowels vary within certain series of related vowels, called ablaut-series. In Gothic, to which this chapter will

chiefly be limited, there are seven such series, which appear most clearly in the stem-forms of the various classes of strong verbs. Four stem-forms are to be distinguished in a Gothic strong verb which has vowel gradation as the characteristic mark of its different stems:—(1) the present stem, to which belong all the forms of the present, (2) the stem of the preterite singular, (3) the stem of the preterite plural, to which also belongs the whole of the preterite subjunctive, (4) the stem of the past participle.

By arranging the vowels according to these four stems, we arrive at the following system:—

	i.	ii.	iii.	iv.
I.	ei	ái	i(aí)	i(aí)
II.	iu	áu	u(aú)	u(aú)
III.	i(aí)	a	u(aú)	u(aú)
IV.	i(aí)	a	ē	u(aú)
V.	i(aí)	a	ē	i(aí)
VI.	a	ō	ō	a
VII.	ē	ō	ō	ē

NOTE.—On the difference between i and aí, see §§ 64–67; u and aú see §§ 68–71.

But although the series of vowels is seen most clearly in the stem-forms of strong verbs, the learner must not assume that ablaut occurs in strong verbs only. Every *syllable* of every word of whatever part of speech contains some form of ablaut. E. g. the sonantal elements in the following stem-syllables stand in ablaut relation to each other:—**un-weis**, *unknowing, ignorant*: **witan**, *to know*; ***leisan** [**láis** (§ 273), *I know*], *to know*: **láisareis**, *teacher*: **lists**, *cunning, wile*.

liufs, *dear*: **ga-láubjan**, *to believe*: **lubō**, *love*; **siuks**, *sick, ill*: **saúhts**, *sickness*; **ana-biudan**, *to command*: **ana-bŭsns**, *command*; **fra-liusan**, *to lose*: **fra-lusts**, *loss*.

bindan, *to bind*: **bandi**, *band, bond*: **ga-bundi**, *bond*; **rinnan**, *to run*: **rannjan** (wv.), *to let run*: **runs**, *a running, issue*; **þaírsan**, *to be withered*: **þaúrsnan**, *to become withered*: **þaúrsus**, *withered*.

baíran, *to bear*: **barn**, *child*: **bērusjōs**, *parents*: **baúr**, *son*; **qiman**, *to come*: **ga-qumþs**, *a coming together, assembly*; **man**, *I think*: **muns**, *thought*; **ga-taíran**, *to tear in pieces*: **ga-taúra**, *a tear, rent*; **qinō**, *woman*: **qēns**, *wife, woman*.

mitan, *to measure*: **us-mēt**, *manner of life, commonwealth*; **giban**, *to give*: **gabei**, *wealth*.

batiza, *better*: **bōta**, *advantage*; **saþs**, *full*: **ga-sōþjan**, *to fill, satisfy*; **dags**, *day*: **ahtáu-dōgs** (aj.), *eight days old*; **fraþjan**, *to understand*: **frōdei**, *understanding*; **graban**, *to dig*: **grōba**, *ditch, hole*.

mana-sēþs, *mankind, world*, lit. *man-seed*: **saian**, *to sow*; **ga-dēþs**, *deed*: **dōms**, *judgment*, cp. Gr. τί-θημι, *I place, put*: θωμός, *heap*; **waian**, *to blow*: **wōds**, *raging, mad*.

Examples of ablaut relation in other than stem syllables are:—

Nom. pl. **anstei-s**, *favours*: gen. sing. **anstái-s**: acc. pl. **ansti-ns**; nom. pl. **sunju-s** (original form ***suneu-es**, § 86), *sons*: gen. sing. **sunáu-s**: acc. pl. **sunu-ns**; **fulgi-ns** (aj.), *hidden*: **fulha-ns**, pp. of **filhan**, *to hide*; gen. sing. **dagi-s**, *of a day*: acc. pl. **daga-ns**; **baíra-m**, *we bear*: **baíri-þ**, *ye bear* = Gr. φέρο-μεν: φέρε-τε; **brōþa-r**, *brother*: dat. sing. **brōþ-r**, cp. Gr. πατή-ρ: dat. πατ-ρ-ί; gen. sing. ***aúhsi-ns**, *of an ox*: acc. pl. ***aúhsa-ns**: gen. pl. **aúhs-nē**.

§ **106**. In the following paragraphs will be given the Ger-

manic equivalents of the above seven ablaut series, with one or two illustrations from Gothic. For further examples see the various classes of strong verbs, §§ 245–259.

Ablaut-series I.

§ 107.

Gothic	ei	ái	i(aí)	i(aí)
Prim. Germ.	ī	ai	i	i
	steigan, *to ascend*	stáig	stigum	stigans
	þeihan, *to thrive*	þáih	þaíhum	þaíhans

NOTE.—Cp. the parallel Greek series *πείθω* : *πέποιθα* : *ἔπιθον*.

II.

Goth.	iu	áu	u(aú)	u(aú)
Prim. Germ.	eu	au	u	o
	biugan, *to bend*	báug	bugum	bugans
	tiuhan, *to lead*	táuh	taúhum	taúhans

NOTE.—1. On iu and eu see §§ 61, 83, 84; on u and o see §§ 60, 68.
2. Cp. Gr. *ἐλεύ(θ)σομαι* (fut.): *εἰλήλουθα* : *ἤλυθον*.

III.

Goth.	i(aí)	a	u(aú)	u(aú)
Prim. Germ.	e, i	a	u	o, u
	hilpan, *to help*	halp	hulpum	hulpans
	bindan, *to bind*	band	bundum	bundans
	waírþan, *to become*	warþ	waúrþum	waúrþans

NOTE.—1. On e and i, see § 58 (1); on o and u, see §§ 60, 68.

2. To this class belong all strong verbs having a medial nasal or liquid + consonant, and a few others in which the vowel is followed by two consonants other than nasal or liquid + consonant.

3. Cp. Gr. *δέρκομαι* : *δέδορκα* : *ἔδρακον*; *πέμπω* : *πέπομφα*.

IV.

Goth.	i(aí)	a	ē	u(aú)
Prim. Germ.	e	a	ǣ	o
	niman, *to take*	**nam**	**nēmum**	**numans**
	baíran, *to bear*	**bar**	**bērum**	**baúrans**

NOTE.—1. On i and e, see § 64; ē and ǣ, see § 73; u and o, see § 68.

2. To this class belong all strong verbs whose stems end in a single liquid or a nasal.

3. Cp. Gr. *μένω* : *μονή* : *μί-μνω* ; *δέρω* : *δορά* : *δε-δαρ-μένος*.

V.

Goth.	i(aí)	a	ē	i(aí)
Prim. Germ.	e	a	ǣ	e
	giban, *to give*	**gaf**	**gēbum**	**gibans**
	saíƕan, *to see*	**saƕ**	**sēƕum**	**saíƕans**

NOTE.—1. On i and e, see § 64; ē and ǣ, see § 73.

2. To this class belong strong verbs whose stems end in a single consonant other than a liquid or a nasal.

3. Cp. Gr. *πέτομαι* : *πότμος* : *ἐ-πτ-όμην* ; *τρέπω* : *τέ-τροφα* : *τραπέσθαι*.

VI.

Goth.	a	ō	ō	a
Prim. Germ.	a	ō	ō	a
	faran, *to go*	**fōr**	**fōrum**	**farans**
	slahan, *to strike*	**slōh**	**slōhum**	**slahans**

NOTE.—The stems of verbs belonging to this class end in a single consonant.

VII.

Goth.	**ē(ai)**	**ō**	**ō**	**ē(ai)**
Prim. Germ.	**ǣ**	**ō**	**ō**	**ǣ**
	lētan, *to let*	**laí-lōt**	**laí-lōtum**	**lētans**
	saian, *to sow*	**saí-sō**	**saí-sōum**	**saians**

NOTE.—1. On **ē** and **ai**, see § 74.

2. Cp. Gr. *ἵ-η-μι*: Dor. *ἀφ-έ-ω-κα*; *τί-θημι*: *θωμός*.

§ **108**. The ablaut series as given in § 107 have, for practical reasons, been limited to the phases of ablaut as they appear in the various classes of strong verbs. From an Indo-Germanic point of view the series I–V belong to one and the same series which underwent in Germanic various modifications upon clearly defined lines. For details the learner must be referred to Brugmann's 'Grundriss,' 2nd ed., vol. i. pp. 482–505. In a few isolated cases there are also phases of ablaut which do not manifest themselves in the various parts of strong verbs, as e. g. acc. pl. ***aúhsa-ns**, *oxen*: gen. pl. **aúhs-nē**, where the vowel disappears altogether, as in Gr. *πέτομαι*: *ἐ-πτ-όμην*; **slaúhts**, *slaughter*: **slahan** (VI), *to slay*; **lats**, *slothful*: **lētan** (VII), *to let*; **raþjō**, *number, account*: **rēdan** (VII), *to counsel*; **lūkan**, *to lock*: pret. sing. **láuk** (II), which is an aorist-present like Gr. *τύφω*, *τρίβω*, another similar aorist-present form is **trudan** (IV), *to tread.*

For traces of other ablaut series in the Germanic languages see Brugmann, loc. cit.

CHAPTER VIII.

The First Sound-shifting, Verner's Law, and other Consonant Changes which took place in the Primitive Germanic Language.

§ **109.** The first sound-shifting, popularly called Grimm's Law, refers to the changes which the Indo-Germanic tenues, tenues aspiratae, mediae, and mediae aspiratae underwent in the period of the Germanic primitive community, i. e. before the Germanic parent language became differentiated into the separate Germanic languages:—Gothic, O. Norse, O. English, O. Frisian, O. Saxon (=O. Low German), O. Low Franconian (O. Dutch), and O. High German.

§ **110.** The Indo-Germanic parent language had the following system of consonants:—

		Labial.	Dental.	Palatal.	Velar.
Explosives	tenues	p	t	k	q
	mediae	b	d	g	ɡ
	tenues aspiratae	ph	th	kh	qh
	mediae aspiratae	bh	dh	gh	ɡh
Spirants	voiceless		s		
	voiced	v	z	j	
Nasals		m	n	ń	ŋ
Liquids			l, r		
Semivowels		w(u̯)		j(i̯)	

Note.—1. Explosives are consonants which are formed by complete closure of the mouth passage, and may be pronounced with or without voice, i.e. with or without the vocal cords being set in action; in the former case they are said to be voiced (e.g. the mediae), and in the

latter voiceless (e.g. the tenues). The aspiratae are pronounced like the simple tenues and mediae followed by an **h**, e.g. like the **th** in English *pothook*, **ph** in *haphazard*, or **dh** in *madhouse*.

The palatal explosives are formed by the front or middle of the tongue and the roof of the mouth (hard palate), like **g**, **k** (**c**), e.g. *get*, *good*, *kid*, *could*; whereas the velars are formed by the root of the tongue and the soft palate (velum). The latter do not occur in English, but are common in Hebrew, and are generally also heard in the Swiss pronunciation of literary German. The palatal and velar nasals only occurred before the corresponding explosives, **ńk**, **ńg**; **ŋq**, **ŋg**, &c.

2. Spirants are consonants formed by the mouth passage being narrowed at one spot in such a manner that the outgoing breath gives rise to a frictional sound at the narrowed part.

z only occurred before voiced explosives, e.g. ***ozdos** = Gr. *ὄζος*, Goth. **asts**, *twig*.

v was probably bilabial, *not* labio-dental like English **v** in **vine**. **j** was like the widely spread North German pronunciation of **j** in **ja**, not exactly like the **y** in **yes**, which is generally pronounced without distinct friction. **v**, **j** occurred very rarely in the prim. Indo-Germanic language. In the Germanic, as in most other Indo-Germanic languages, the frictional element in these sounds became reduced, which caused them to pass into the so-called semivowels.

3. The nasals and liquids had the functions both of vowels and consonants (cp. §§ 51–54). The twofold function of these sounds is not uncommon in Gothic, see §§ 23, 26, 131. And in like manner the semivowels, w (u̯) and j (i̯) are the consonants corresponding to **u**, **i**.

The essential difference between the so-called semivowels and full vowels is that the latter always bear the stress (accent) of the syllable in which they occur, thus e.g. in English **cóẃ**, **stáin** the first element of the diphthong is a vowel, the second a consonant; but in words like French **rwá** (written **roi**, *king*), **bjḗr** (written **bière**, *beer*), the first element of the diphthong is a consonant, the second a vowel. In consequence of this twofold function, a diphthong may be defined as the combination of a sonantal with a consonantal vowel. And it is called a falling or rising diphthong according as the stress is upon the first or second element.

For practical reasons the second element of diphthongs is written **i**, **u** in this book, when the first element is the bearer of the stress, thus **ái**, **áu**, &c., but **j**, **w** when the second element has the stress, thus **já**, **wá**, &c.

4. In the writing down of prim. Germanic forms the signs **þ** (= **th** in **thin**), **đ** (= **th** in **then**), **ƀ** (= a bilabial spirant, which may be pronounced like **v** in **vine**), **ʒ** (= **g** often heard in German **sagen**), **χ** (= German **ch**).

§ **111.** The Indg. tenues **p**, **t**, **k**, **q**, become in prim. Germanic the voiceless spirants **f**, **þ**, **χ**, **χ**(**χw**).

p > **f**. Lat. **pēs**, Gr. πούς, Goth. **fōtus**, OE., OS. **fōt**, OHG. **fuoʒ**, O. Icel. **fōtr**, *foot*; Lat. **pecu**, Goth. **faíhu**, OE. **feoh**, OS. **fehu**, OHG. **fihu** (**fehu**), O. Icel. **fē**, *cattle*; Lat. **piscis**, Goth. **fisks**, OS., OHG. **fisk**, OE. **fisc**, O. Icel. **fiskr**, *fish*; Lat. **nepos**, Goth. ***nifa**, OE. **nefa**, OHG. **nefo**, O. Icel. **nefe**, *nephew*; Lat. **clepō**, Gr. κλέπτω, *I steal*, Goth. **hlifan**, *to steal*.

t > **þ**. Lat. **trēs**, Gr. τρεῖς, Goth. ***þreis**, OE. **þrī**, OS. **thrīe**, O. Icel. **þrīr**, OHG. **drī**, *three*; Lat. **tu**, Gr. Dor. τύ, Goth. **þu**, OE., O. Icel. **þū**, OS. **thū**, OHG. **dū**, *thou*; Lat. **vertō**, *I turn*, Goth. **waírþan**, OE. **weorðan**, OS. **werthan**, O. Icel. **verða**, OHG. **werdan**, *to become*; Lat. **frāter**, Goth. **brōþar**, OE. **brōðor**, OS. **brōthar**, O. Icel. **brōðer**, OHG. **bruoder**, *brother*.

k > **χ**. Lat. **canis**, Gr. κύων, Goth. **hunds**, OE., OS. **hund**, O. Icel. **hundr**, OHG. **hunt**, *hound*, *dog*; Lat. **cor** (gen. **cordis**), Gr. καρδίā, Goth. **haírtō**, OE. **heorte**, OS. **herta**, O. Icel. **hjarta**, OHG. **herza**, *heart*; Lat. **decem**, Gr. δέκα, Goth. **taíhun**, OS. **tehan**, OHG. **zehan**, *ten*; Lat. **pecu**, Goth. **faíhu**, *cattle*; Lat. **dūcō**, *I lead*, Goth. **tiuhan**, OS. **tiohan**, OHG. **ziohan**, *to draw*, *lead*.

q > **χ** (**χw**). Lat. **capiō**, *I take*, Goth. **hafjan**, OE. **hebban**,

OS. **hebbian**, OHG. **heffen**, O. Icel. **hafja**, *to raise*; Lat. **clepō**, Gr. κλέπτω, *I steal*, Goth. **hlifan**, *to steal*; Lat. **vincō**, *I conquer*, Goth. **weihan**, OHG. **wīhan**, *to fight*.

Lat. **quis**, Goth. **ƕas**, OE. **hwā**, OS. **hwē**, OHG. **hwer** (**wer**), *who?*; Lat. **sequor**, Gr. ἕπομαι, *I follow*, Goth. **saíƕan**, OE. **sēon** (from ***seohan**), *to see*; Lat. **linquō** (pf. **līqui**), Gr. λείπω (from ***leiqō**), *I leave*, Goth. **leiƕan**, OE. **lēon** (from ***līhan**), OHG. **līhan**, *to lend*.

NOTE.—1. The Indg. tenues remained unshifted in the combination s + tenues.

sp: Lat. **spuere**, Goth. **speiwan**, OE., OS., OHG. **spīwan**, *to vomit*; Lat. **con-spiciō**, *I look at*, OHG. **spehōn**, *to spy*.

st: Gr. στείχω, *I go*, Lat. **vestīgium**, *footstep*, Goth. **steigan**, OE., OS., OHG. **stīgan**, O. Icel. **stīga**, *to ascend*; Lat. **est**, Gr. ἐστι, Goth., OS., OHG. **ist**, *is*.

sk: Gr. σκιά, *shadow*, Goth. **skeinan**, OE., OS., OHG. **scīnan**, O. Icel. **skīna**, *to shine*; Lat. **piscis**, Goth. **fisks**, OE. **fisc**, OS., OHG. **fisk**, O. Icel. **fiskr**, *fish*.

sq: Gr. θυο-σκόος, *sacrificing priest*, Goth. ***skaggwōn**, OE. **scēawian**, OS. **scauwōn**, OHG. **scouwōn**, *to look, view*.

2. The **t** also remained in the Indg. combinations **pt**, **kt**, **qt**.

pt>**ft**: Gr. κλέπτης, Goth. **hliftus**, *thief*; Lat. **neptis**, *granddaughter, niece*, OE., OHG. **nift**, *niece*.

kt>**χt**: Gr. ὀκτώ, Lat. **octō**, Goth. **ahtáu**, OE. **eahta**, OS., OHG. **ahto**, *eight*; Gr. ὀ-ρεκτός, *stretched out*, Lat. **rēctus**, Goth. **raíhts**, OE. **riht**, OS., OHG. **reht**, *right, straight*.

qt>**χt**: gen. sing. Gr. νυκτός, Lat. **noctis**, nom. Goth. **nahts**, OE. **neaht**, OS., OHG. **naht**, *night*.

§ **112**. The Indg. mediae **b**, **d**, **g**, **g** became the tenues **p**, **t**, **k**, **k**(**kw**).

b>**p**. O. Bulgarian, **slabŭ**, *slack, weak*, Goth. **slēpan**, OE. **slǣpan**, OS. **slāpan**, OHG. **slāfan**, *to sleep*, originally, *to be slack*; Lat. **lūbricus** for ***slūbricus**, *slippery*, Goth.

sliupan, OE. slūpan, OHG. sliofan, *to slip*; Lithuanian, dubùs, Goth. diups, OE. dēop, OS. diop, O. Icel. djōpr, OHG. tiof, *deep*; Lat. tribus, *tribe*, related to Goth. þaúrp, *field*, OE. þorp, OS. thorp, OHG. dorf, *village*.

d>t. Lat. decem, Gr. δέκα, Goth. taíhun, *ten*; Lat. dūcō, *I lead*, Goth. tiuhan, *to draw, lead*; Gr. καρδίᾱ, Lat. gen. cordis, Goth. haírto, *heart*; Lat. vidēre, *to see*, Goth., OE., OS. witan, O. Icel. vita, OHG. wiz̧z̧an, *to know*; Lat. edere, Goth. itan, OE., OS. etan, O. Icel. eta, OHG. ez̧z̧an, *to eat*.

g>k. Lat. genu, Gr. γόνυ, Goth. kniu, OE. cnēo, OS., OHG. kneo, O. Icel. knē, *knee*; Lat. gustō, *I taste*, Gr. γεύω, *I let taste*, Goth. kiusan, OE. cēosan, OS., OHG. kiosan, (keosan), O. Icel. kjōsa, *to test, choose*; Lat. ager, Gr. ἀγρός, Goth. akrs, OE. æcer, OS. akkar, OHG. ackar, *field, land*; Lat. egō, Gr. ἐγώ, Goth., OS. ik, OE. ic, O. Icel. ek, OHG. ih.

g>k(kw). Lat. gelu, *frost*, Goth. kalds, OE. ceald, OS. kald, OHG. kalt, O. Icel. kaldr, *cold*; Skr. gurúṣ, Gr. βαρύς, from *gr-rus, Lat. gravis, Goth. kaúrus from prim. Germ. *k(w)uruz, *heavy*; Lat. augēre, Goth. áukan, O. Icel. auka, OS. ōkian (wv.), OHG. ouhhōn (wv.), *to add, increase*. Cp. also OE. part. adj. ēacen, *great*; Lat. jugum, Gr. ζυγόν, Goth. juk, OE. geoc, OHG. joh, *yoke*.

Gr. βίος from *gīwos, *life*, Lat. vīvos (*gwīwos), Goth. qius, (gen. qiwis), OE. cwicu, OS. quik, OHG. quec, O. Icel. kvikr, *quick, alive*; Gr. βαίνω for *βανjω, *I go*, Lat. veniō for *gwemjo, *I come*, Indg. form *gmjṓ, Goth. qiman, OHG. queman, OE., OS. cuman, O. Icel. koma, *to come*; Gr. ἔρεβος, Goth. riqis (stem riqiza-), prim. form *regos, *darkness*.

§ **113**. The Indg. tenues aspiratae became voiceless spirants in prim. Germanic, and thus fell together with and underwent all further changes in common with the voiceless spirants which arose from Indg. tenues (§ 111), the latter having also passed through the intermediate stage of tenues aspiratae before they became spirants.

The tenues aspiratae were, however, of so rare occurrence in the prim. Indg. language that two or three examples must suffice for the purposes of this book, for further examples and details the learner must be referred to standard philological works, such as Brugmann's[1]:—

Lat. **habēre**, Goth. **haban**, OE. **habban**, OS. **hebbian**, OHG. **habēn**, O. Icel. **hafa**, *to have*, prim. stem ***khabhē-**; Gr. ἀσκηθής, *unhurt*, *unscathed*, Goth. **skaþjan**, *to hurt*, *injure*. rt. ***skăth-**; Skr. **kváthati**, *boils*, **kvātháyati**, *makes boil*, Goth. **ƕaþjan**, *to foam*.

§ **114**. The Indg. mediae aspiratae probably became first of all the voiced spirants **ƀ**, **đ**, **ʒ**, **ʒ**(w). For the further development of these sounds during the prim. Germanic period see §§ 115, 116.

§ **115**. **ƀ**, **đ** initially, and **ƀ**, **đ**, **ʒ** medially after their corresponding nasals, became the voiced explosives **b**, **d**, **g**:—

b. Goth. **baíran**, OE., OS., OHG. **beran**, O. Icel. **bera**, *to bear*, Skr. **bhárāmi**, Gr. φέρω, Lat. **ferō**, *I bear*; Goth. **brōþar**, OE. **brōðor**, OS. **brōthar**, OHG. **bruoder**, O. Icel. **brōðer**, Skr. **bhrā́tar-**, Lat. **frāter**, *brother*, cp. also Gr. φρā́τηρ, φρā́τωρ.

Goth. ***kambs**, OE. **comb**, OHG. **camb** (**chamb**), O. Icel. **kambr**, *comb*, Skr. **jámbhas**, *tooth*, Gr. γόμφος, *bolt*, *nail*, prim. form ***gombhos**.

[1] Grundriss.

d. Goth. **dags**, OE. **dæg**, OS. **dag**, O. Icel. **dagr**, OHG. **tag**, *day*, Skr. **ni-dāghás**, older ***ni-dhāghás**, *hot season, summer*, Indg. form ***dhoghos**; Goth. **ga-dēþs** (stem **ga-dēdi-**), OE. **dǣd**, OS. **dād**, O. Icel. **dāð**, OHG. **tāt**, *deed*, related to Gr. θή-σω, *I shall place*, Skr. **dhā́ma**, *law, dwelling-place*, rt. **dhē-**.

Goth., OE., OS. **bindan**, O. Icel. **binda**, OHG. **bintan**, *to bind*, Skr. **bándhanam**, *a binding*, cp. Gr. πενθερός, *father-in-law*, Lat. **of-fendimentum**, *chin-cloth*, rt. **bhendh-**.

g. Goth. **aggwus**, OS., OHG. **engi**, O. Icel. **ǫngr**, *narrow*, cp. Lat. **angō**, Gr. ἄγχω, *I press tight*, rt. **añgh-**; Goth. **laggs**, OE. **long**, OS., OHG. **lang**, O. Icel. **langr**, Lat. **longus**, *long*.

§ **116**. **ƀ**, **đ**, **ʒ** remained in other positions, as Goth. ***nibls**, OS. **neƀal**, OHG. **nebul**, *mist*, Lat. **nebula**, Gr. νεφέλη, cp. Gr. νέφος, Skr. **nábhas**, *cloud*, prim. form ***nébhos**; Goth. **liufs** (stem **liuba-**), OE. **lēof**, OS. **liof**, OHG. **liob**, O. Icel. **ljūfr**, *dear*, original form ***léubhos**, cp. Skr. **lúbh-yāmi**, *I feel a strong desire*, Lat. **lubet** (**libet**), *it pleases*. Goth. **midjis**, OE. **mid** (gen. **middes**), OS. **middi**, OHG. **mitti**, O. Icel. **miðr**, Skr. **mádhjas**, Lat. **medius**, *middle*; Goth. **ráuþs** (stem **ráuda-**), OE. **rēad**, OS. **rōd**, OHG. **rōt**, O. Icel. **rauðr**, prim. form ***roudhos**, cp. Skr. **rudhirás**, Gr. ἐρυθρός, prim. form ***rudhrós**, *red*; Goth., OE. **guma**, OS. **gumo**, OHG. **gumo**, O. Icel. **gume**, Lat. **homō** (from stem form ***ghomon-**), *man*; Goth. **gasts**, OE. **giest**, OS. **gast** (still spirantal in the modern dialects), OHG. **gast**, O. Icel. **gestr**, *guest*, Lat. **hostis**, *stranger, enemy*, prim. form ***ghostis**; Goth. **steigan**, OE., OS., OHG. **stīgan**, O. Icel. **stīga**, *to ascend*, Gr. στείχω, prim. form ***stéighō**, *I go*, cp. also Lat. **vestīgium**, *foot-step*; Goth. **ga-wigan**, OE., OHG. **wegan**,

O. Icel. **vega**, *to move, carry*, Lat. **vehō**, *I carry*, prim. form ***weghō**, cp. also Gr. ὄχος, *wagon*.

On the pronunciation of Goth. **b**, **d**, **g**, see §§ 15, 16, 18.

NOTE.—**ʒ** was dropped in the initial combination **ʒw** = Indg. **gh**, Goth. **warmjan**, *to warm*, OE. **wearm**, OS., OHG. **warm**, *warm*, Skr. **gharmás**, Gr. θερμός, Lat. **formus**, *warm*.

§ **117**. The further development of **ƀ**, **đ**, **ʒ** belongs to the history of the separate languages.

§ **118**. From the examples given in §§ 111–16, it will be seen that the Germanic sounds, which arose from the Indg. velars, appear partly with, and partly without labialisation. In the latter case they fell together with prim. Germ. **χ**, **k**, **ʒ** from Indg. **k**, **g**, **gh**, cp. e. g. Goth. **hafjan** (**q**), **kalds** (**g**), **gasts** (**gh**), beside Goth. **hund** (**k**), **kniu** (**g**), **guma** (**gh**). The conditions for this twofold development of the Indg. velars in the Germanic languages have not yet been definitely ascertained for all cases. It is, however, now pretty certain that the parent Indg. language contained two series of velars: (1) pure velars which never had labialisation. These velars fell together with the palatals in the Germanic, Greek, Latin, and Celtic languages, but were kept apart in the Aryan and Baltic-Slavonic languages. (2) Velars with labialisation. These velars appear in the Germanic languages partly with and partly without labialisation; in the latter case they also fell together with prim. Germ. **χ**, **k**, **ʒ** which arose from Indg. **k**, **g**, **gh**. The most commonly accepted theory is that the Indg. labialised velars **q**, **g**, **gh** regularly became **χ**, **k**, **ʒ** in prim. Germ. before Indg. **ŭ**, **ō**, **o** (= Germ. **a** § 38), and **χw**, **kw**, **ʒw** before Indg. **ĕ**, **ĭ**, **a**, **ā** (= Germ. **ō** § 40); and that then the law became greatly obscured during the

prim. Germ. period through form-transference and levelling out in various directions.

Note.—In several words the Indg. velars, when preceded or followed by a **w** or another labial in the same word, appear in the Germanic languages as labials by assimilation. The most important examples are:—Goth. **wulfs**, OE., OS. **wulf**, OHG. **wolf**, O. Icel. **ulfr** = Gr. *λύκος* for **ϝλύκος*, prim. form ***wĺqos**, cp. Skr. **vŕkas**, *wolf*; Goth. **fidwōr**, OE. **fēower** (but **fyþer-fēte**, *four-footed*), OS. **fiwar**, OHG. **fior**, prim. form ***qetwóres**, cp. Lithuanian **keturì**, Lat. **quattuor**, Gr. *τέσσαρες*, Skr. **catvā́ras**; Goth. **fimf**, OE., OS. **fīf**, OHG. **fimf** (**finf**) from ***fimfi**, prim. form ***peŋqe**, cp. Skr. **páñca**, Gr. *πέντε*, Lat. **quīnque** (for ***pīnque**), *five*; OHG. **wulpa**, *she-wolf*, from ***wulƀí**, prim. form ***wlqí**, cp. Skr. **vrkí**; Goth. **waírpan**, OE. **weorpan**, OS. **werpan**, OHG. **werfan**, O. Icel. **verpa**, *to throw*, cp. O. Bulgarian **vrĭgą**, *I throw*; OE. **swāpan**, OHG. **sweifan**, *to swing*, cp. Lithuanian **swaikstù**, *I become dizzy*.

Verner's Law.

§ **119.** After the completion of the first sound-shifting, and while the principal accent was not yet confined to the root-syllable, a uniform interchange took place between the voiceless and voiced spirants, which may be thus stated:—

The medial or final spirants **f**, **þ**, **χ**, **χw**, **s** regularly became **ƀ**, **đ**, **ʒ**, **ʒw**, **z** when the vowel next preceding them did not, according to the original Indg. system of accentuation, bear the principal accent of the word.

The **ƀ**, **đ**, **ʒ**, **ʒw** which thus arose from Indg. **p**, **t**, **k**, **q** underwent in the Germanic languages all further changes in common with the **ƀ**, **đ**, **ʒ**, **ʒw** from Indg. **bh**, **dh**, **gh**, **gh**.

Verner's law manifests itself most clearly in the various forms of strong verbs, where the infinitive, present participle, present tense, and preterite (properly perfect) singular had

the principal accent on the root-syllable, but the indic. pret. plural, the pret. subj. (properly optative), and past participle had the principal accent on the ending, as prim. Germ. ***wérþō** > OE. **weorðe**, *I become* = Skr. **vártā-mi**, *I turn*, pret. 3 sing. ***wárþi** > OE. **wearð**, *he became* = Skr. **va-várta**, *has turned*, pret. 1 pl. ***wurđumí** > OE. ***wurdum** (**wurdon** is the 3 pers. pl. used for all persons) = Skr. **va-vrtimá**; past part. ***wurđaná-** > OE. **worden** = Skr. **va-vrtāná-**; OS. **birid** = Skr. **bhárati**, *he bears*, Goth. 2 sing. indic. pass. **baíraza** = Skr. **bhárasē**. Or to take examples from noun-forms we have, e.g. Skr. **pitár-**, Gr. πατέρ- = prim. Germ. ***fađer-**, Goth. **fadar**, OE. **fæder**, OS. **fader**, O. Icel. **faðer**, *father*; Skr. **çatám**, Gr. ἑ-κατόν, Lat. **centum** = prim. Germ. ***χunđóm**, older ***χumđóm**, Goth., OE., OS. **hund**, *hundred*; prim. Germ. ***juŋʒás**, Goth. **juggs**, OS., OHG. **jung**, *young*, beside Goth. **jūhiza** from ***júŋχizō**, *younger* (§§ 60, 123); Gr. ἑκυρά, cp. Goth. ***swigrus**, OE. **sweger**, OHG. **swigar**, *mother-in-law*; Gr. δεκάς, Goth. ***tigus** (pl. **tigjus**), OE. **-tig**, *decade*.

The combinations **sp**, **st**, **sk**, **ss**, **ft**, **fs**, **hs**, and **ht** were not subject to this law.

NOTE.—The primitive Germanic system of accentuation was like that of Sanskrit, Greek, &c., i. e. the principal accent could fall on any syllable; it was not until a later period of the primitive Germanic language that the principal accent was confined to the root-syllable.

The following formula may be of use to the student:—

Indg. **asakapatam** became prim. Germanic **asaχafaþam**. Then we have **ásaʒaƀađam**, **azáχaƀađam**, **azaʒáfađam**, **azaʒaƀáþam**, **azaʒaƀađám**.

In Gothic the regular interchange between the voiceless and voiced spirants in the forms of strong verbs was, with two or three exceptions, given up by levelling out in favour

of the voiceless spirants. In this respect the West-Germanic languages show an older stage than Gothic.

f—ƀ. Goth. **þarf**, *I need*, pl. **þaúrbum**; OHG. **heffen**, *to raise*, **huobun**, **gihaban**, but Goth. **hafjan**, **hōfum**, **hafans**.

þ—đ. Goth. **fraþjan**, *to understand*, **frōdei** (**d**=**đ**) *understanding*; OE. **weorþan**, *to become*, **wurdon**, **worden**, but Goth. **waírþan**, **waúrþum**, **waúrþans**; OE. **snīþan**, *to cut*, **snidon**, **sniden**, but Goth. **sneiþan**, **sniþum**, **sniþans**.

s—z. Prim. Germ. ***kéusō**, *I test*, pret. 1 pl. ***kuzumí**, pp. ***kuzaná-**; OE. **cēosan**, *to choose*, **curon**, **coren**, but Goth. **kiusan**, **kusum**, **kusans**.

The West-Germanic languages and Old Norse regularly developed this **z** to **r**. Cp. also Goth. **áusō**, *ear*, beside OE. **ēare**, OS., OHG. **ōra**, O. Icel. **eyra**.

χ—ʒ. Goth. **áih**, *I have*, pl. **áigum** (**g**=**ʒ**); Goth. **fahēþs**, *gladness*, **faginōn**, *to be glad*; **hūhrus** (§§ 60, 123), *hunger*, **huggrjan**, *to hunger*; **filhan**, *to hide*, **fulgins** (adj.), *hidden*; **jūhiza** (§§ 60, 123), *younger*, **juggs**, *young*; OE. **tēon** (from ***teohan**, *to draw*, **tugon**, **togen**, but Goth. **tiuhan**, **taúhum**, **taúhans**; OE. **slēan** (from ***sleahan**), *to smite*, **slōgon**, **slægen**, but Goth. **slahan**, **slōhum**, **slahans**.

χw—ʒw. Prim. Germ. **séχwan-**, *to see*, pret. 1 pl. ***sǣʒwumí**, pp. ***seʒwaná-**, cp. OE. **sēon** from ***seo(hw)an**, **sǣgon**, **sewen**, but Goth. **saíƕan**, **sēƕum**, **saíƕans**.

ʒw became **ʒ** before **u**, in other cases it became **w**, as Goth. **magus**, *boy*, beside **mawi** from ***ma(ʒ)wí**, *girl*; Goth. **siuns**, OE. **sēon**(**sīon**), OS. **siun**, from ***se(ʒ)wnís**, *a seeing, face*; Goth. **snáiws**, OE. **snāw** (with **-w** from the oblique cases) from ***snai(ʒ)waz**, prim. form ***snoighós**.

NOTE.—Causative verbs had originally suffix accentuation, and therefore also exhibit the change of consonants given above. But here too

Gothic, partly through the influence of the corresponding strong verbs, has not always preserved the law so faithfully as the West Germanic languages, e.g. Goth. **waírþan**, *to become*—**fra-wardjan**, *to destroy*, cp. Skr. **vartáyāmi**, *I cause to turn*; Goth. **leiþan**, OE. **līþan**, *to go*—OE. **lǣdan** from ***laidjan**, *to lead*; Goth. **ur-reisan**, OE. **ā-rīsan**, *to arise*—Goth. **ur-ráisjan**, *to raise up*, OE. **rǣran**, *to raise*; Goth. **ga-nisan**, *to become whole*, OE. **ge-nesan**, *to be saved*—Goth. **nasjan**, OE. **nerian**, *to save*; Goth. ***leisan** (cp. 1 sing. **láis**, *I know*), *to know*—Goth. **láisjan**, OE. **lǣran**, *to teach*. Cp. the regular form **hazjan**, beside OE. **herian**, *to praise*.

Other Consonant Changes.

§ **120**. Most of the sound changes comprised under this § might have been disposed of in the §§ treating of the shifting of the Indg. mediae and mediae aspiratae, but to prevent any possible misunderstanding or confusion, it was thought advisable to reserve them for a special paragraph.

The Indg. mediae and mediae aspiratae became tenues before a suffixal **t** or **s** already in the pre-Germanic period:—thus

bt, **bht**	} **pt**	**bs**, **bhs**	} **ps**
dt, **dht**	} **tt**	**ds**, **dhs**	} **ts**
gt, **ght**	} **kt**	**gs**, **ghs**	} **ks**
ɡt, **ɡht**	} **qt**	**ɡs**, **ɡhs**	} **qs**

Examples are Lat. **nūptum**, **nūpsī**, beside **nūbere**, *to marry*; Skr. loc. pl. **patsú**, beside loc. sing. **padí**, *on foot*; Lat. **rēxī**, **rectum**, beside **regere**, *to rule*; Lat. **vēxī**, **vectum**, beside

vehere, *to carry*, rt. **wegh-**; Lat. **lectus**, *couch*, root, **legh-**; Skr. **yuktá-**, Gr. ζευκτός, Lat. **jūnctus**, *yoked*, rt. **jeug-**; &c.

Then **pt**, **kt**, **qt**; **ps**, **ks**, **qs** were shifted to **ft**, **χt**; **fs**, **χs** at the same time as the original Indg. tenues became voiceless spirants (§ 111). And **tt**, **ts** became **ss** through the intermediate stages of **þt**, **þs** respectively. **ss** then became simplified to **s** after long syllables and before **r**, and then between the **s** and **r** there was developed a **t**.

This explains the frequent interchange between **p**, **ƀ**(**b**), and **f**; between **k**, **ȝ**(**g**), and **h** (i. e. **χ**); and between **t**, **þ**, **đ**(**d**), and **ss**, **s** in forms which are etymologically related.

p, **ƀ**(**b**)—**f**. Goth. **skapjan**, OE. **scieppan**, OHG. **skephen**, *to create*, beside Goth. **ga-skafts**, *creation*, OE. **gesceaft**, OHG. **gi-scaft**, *creature*; Goth. **giban**, OHG. **geban**, *to give*, beside Goth. **fra-gifts**, *a giving*, OE., OHG. **gift**, *gift*; OHG. **weban**, *to weave*, beside English **weft**.

k, **ȝ**(**g**)—**h**. Goth. **waúrkjan**, OE. **wyrcan**, OHG. **wurken**, *to work*, beside pret. and pp. Goth. **waúrhta**, **waúrhts**, OE. **worhte**, **worht**, OHG. **worhta**, **gi-worht**; Goth. **þugkjan**, OE. **þync(e)an**, OHG. **dunken**, *to seem*, *appear*, beside pret. and pp. Goth. **þūhta**, ***þūhts**, OE. **þūhte**, **þūht**, OHG. **dūhta**, **gi-dūht**; 1 pres. pl. Goth. **magum**, OE. **magon**, OHG. **magun** (**mugun**), *we may*, *can*, beside pret. sing. Goth. **mahta**, OE. **meahte**, OHG. **mahta**, pp. Goth. **mahts**, cp. also Goth. **mahts**, OE. **meaht**, OHG. **maht**, *might*, *power*; Goth. **bugjan**, OE. **bycg(e)an**, *to buy*, beside pret. and pp. Goth. **baúhta**, **baúhts**, OE. **bohte**, **boht**; Goth. **briggan**, OE., OHG. **bringan**, *to bring*, beside pret. and pp. Goth. **brāhta**, ***brāhts**, OE. **brōhte**, **brōht**, OHG. **brāhta**, **brāht**.

t, **þ**, **đ**(**d**)—**ss**, **s**. Goth. **witan**, OE. **witan**, *to know*,

beside pret. Goth. **wissa**, OE. **wisse**, OHG. **wissa** (**wessa**), part. adj. Goth. ***ga-wiss**, OE. **ge-wis(s)**, OHG. **gi-wis(s)**, *sure, certain*; Goth. **ga-ƕatjan**, OE. **hwettan**, *to sharpen*, beside Goth. **ƕassei**, *sharpness*, **ƕassaba**, *sharply*; Goth. **qiþan**, *to say*, beside **ga-qiss**, *consent*; Goth. **ana-biudan**, *to command*, beside **ana-busns** (**ana-būsns**?), *commandment*, from pre-Germ. -***bhŭ̄tsni-**, rt. **bheudh-**.

ss > s after long syllables and before **r**: Goth. **háitan**, *to command, call*, OE. **hātan**, *to call*, beside OE. **hǣs**, from ***haissi-**, *command*; OE., Goth. **witan**, *to know*, beside Goth. **un-weis**, *unknowing*, OE., OHG. **wīs**, *wise*, cp. Lat. **vīsus**; Goth. **itan**, OE. **etan**, *to eat*, beside OE. **ǣs**, OHG. **ās**, *carrion*, cp. Lat. **ēsum**. Goth. **guþ-blōstreis**, *worshipper of God*, OHG. **bluoster**, *sacrifice*, cp. Goth. **blōtan**, *to worship*; OE. **fōstor**, O. Icel. **fōstr**, *sustenance*, cp. Goth. **fōdjan**, *to feed*.

Instead of **ss** (**s**) we often meet with **st**. In such cases the **st** is due to the analogy of forms where **t** was quite regular, e. g. regular forms were Goth. **last**, *thou didst gather*, inf. **lisan**; **slōht**, *thou didst strike*, inf. **slahan**; OE. **meaht**, OHG. **maht**, *thou canst*, inf. OHG. **magan**; then after the analogy of such forms were made 2 pers. sing. Goth. **wáist** for ***wáis**, OE. **wāst** for ***wās**, OHG. **weist** for ***weis**; Goth. **qast** for ***qass**, inf. **qiþan**, *to say*; Goth. **báust** for ***báus**, inf. **biudan**, *to bid*; regular forms were pret. sing. Goth. **waúrhta**, OE. **worhte**, OHG. **worhta**, Goth. inf. **waúrkjan**, *to work*; then after the analogy of such forms were made OE. **wiste**, beside **wisse**, OHG. **westa**, beside **wissa** (**wessa**), *I knew*, inf. OE. **witan**; Goth. pret. sing. **káupasta** for ***káupassa**, inf. **káupatjan**, *to strike with the palm of the hand, buffet*.

For purely practical purposes the above laws may be thus

formulated:—every labial + **t** appears as **ft**, every guttural + **t** as **ht**, every dental + **t** as **ss**, **s** (**st**).

§ **121.** Assimilation:—**nw** > **-nn-**, as Goth., OHG. **rinnan**, *to run*, from ***rinwan**; Goth. **kinnus**, OHG. **kinni** (**chinni**), O. Icel. **kinn** = Gr. γένυς, *chin*, *cheek*; Goth. **minniza**, *less*, cp. Lat. **minuō**, Gr. μινύθω.

-md- > **-nd-**, as Goth., OE. **hund**, *hundred*, prim. form **kmtóm**; Goth. **skaman**, OHG. **scamēn**, *to be ashamed*, beside Goth. **skanda**, OHG. **scanta**, *shame*.

-ln- > **-ll-**, as Goth. **fulls**, OE., OS. **full**, cp. Lithuanian **pìlnas**, *full*; Goth. **wulla**, OE. **wull**, OHG. **wolla**, cp. Lithuanian **wìlna**, *wool*.

Prim. Germ. **ƀn**, **đn**, **ʒn** = Indg. **pń**, **tń**, **kń** **qń** (by Verner's Law), and **bhń**, **dhń**, **ghń** **ghń**, became **ƀƀ**, **đđ**, **ʒʒ** before the principal accent, then later **bb**, **dd**, **gg**; and in like manner Indg. **bń**, **dń**, **gń** **gń** became **bb**, **dd**, **gg**. And these mediae were shifted to **pp**, **tt**, **kk** at the same time as the original Indg. mediae became tenues. Examples are wanting in Gothic, but are common in the West Germanic languages. See Paul-Braune's 'Beiträge,' ix. p. 169 ff.; xii. p. 504 ff.

§ **122.** Indg. **z** + media became **s** + tenuis, as Goth. **asts**, OHG. **ast**, *branch*, *twig* = Gr. ὄζος, from ***ozdos**; Goth. ***nista-**, OE., OHG. **nest**, *nest*, Lat. **nīdus** from ***ni-zdos**, related to rt. **sed-**, *sit*; OE. **mǣsce**, OHG. **măsca**, *mesh*, *loop*, cp. Lithuanian **mezgù**, *I tie in knots*.

Indg. **z** + media aspirata became **z** + voiced spirant, as Goth. **mizdō**, OE. **meord**, *pay*, *reward*, cp. O. Bulgarian **mĭzda**, *pay*, Gr. μισθός; Goth. ***mazga-**, OE. **mearg**, OS., OHG. **marg**, O. Bulgarian, **mozgŭ**, *marrow*, rt. **mezgh-**; Goth. **razda**, OE. **reord**, *speech*, *language*, prim. stem ***razdh-**;

Goth. **huzd**, OE. **hord**, *hoard*, *treasure*, cp. Lat. **custos**, rt. **kuzdh-**.

§ **123**. Guttural n (ŋ) disappeared before χ; for examples see §§ 57, 58 (1), 60.

§ **124**. χ became a spiritus asper (written **h**) initially before vowels, and possibly also medially between vowels.

§ **125**. **w** disappeared before **u**, as Goth. **kaúrus**, from ***k(w)urus** = Gr. *βαρύς*, *heavy*, prim. form ***gr-rús**; OE., O. Icel. **sund**, *a swimming*, from ***swumda-**, cp. OE. **swimman**, O. Icel. **svimma**, *to swim*; pp. OE. **cumen**, OHG. **koman** (beside **quoman**, a new formation), O. Icel. **komenn**, OHG. inf. **queman**, *to come*; OE. **swingan**, *to swing*, beside pp. **s(w)ungen**; O. Icel. **svimma**, *to swim*, beside pp. **summenn**. See § 119. In verbal forms the **w** was mostly re-introduced in the pret. pl. and pp. after the analogy of forms which regularly had **w**, e. g. Goth. **swultum**, **swultans**, for ***sultum**, ***sultans**, through the influence of forms like inf. **swiltan**, *to die*, pret. sing. **swalt**; similarly **qumum**, **qumans**, for ***kumum**, ***kumans**, inf. **qiman**, *to come*. For levelling out in the opposite direction, cp. Goth. **siggwan** (regular form), beside OE., OS., OHG. **singan**, *to sing*; Goth. **sigqan**, beside OE. **sincan**, OHG. **sinkan**, *to sink*.

§ **126**. For the Germanic treatment of Indg. final consonants, see § 85 and note.

§ **127**. The remaining Indg. consonants suffered no further material changes which need be mentioned here. Summing up the results of §§ 111–25, we arrive at the following system of consonants for the close of the prim. Germanic period:—

		Labial.	Inter-dental.	Dental.	Palatal and Guttural.
Explosives:	voiceless	**p**		**t**	**k**
	voiced	**b**		**d**	**g**
Spirants:	voiceless	**f**	**þ**	**s**	**χ**
	voiced	**ƀ**	**đ**	**z**	**ʒ**
Nasals:		**m**		**n**	**ŋ**
Liquids:				**l, r**	
Semi-vowels:		**w**			**j** (palatal)

To these must be added the spiritus asper **h**.

CHAPTER IX.

The Gothic Development of the General Germanic Consonant-system.

§ **128**. In the following paragraphs will be briefly indicated the few changes which the consonant system, given in the previous paragraph, underwent in Gothic.

Semi-vowels.

w.

§ **129**. Germanic **w** generally remained in Gothic. For examples see § 30.

w became **u** after short vowels (1) finally, as **kniu**, *knee*, gen. **kniwis**; **snáu**, *he hastened*, inf. **sniwan**; cp. on the other hand **hláiw**, *grave*; **lēw**, *opportunity*. (2) before consonants, as gen. **máujōs**, nom. **mawi**, *girl*; **táujan**, *to do*,

pret. **tawida**; **siuns**, from ***se(ȝ)wnís**, *sight*, *face*; **qius**, *quick*, *alive*, gen. **qiwis**; **siujan**, *to sew*, cp. Skr. **śívyāmi**, *I sew*; cp. on the other hand **lēwjan**, *to betray*; **hnáiws**, *lowly*; **skadwjan**, *to overshadow*.

For the Gothic treatment of **ōw**, **ōwj**, see §§ 78, 79.

NOTE.—In a few instances medial **-w-** (or **-ww-** the origin of which is?) after short vowels, became **-ggw-** in Gothic and **-ggv-**, **-gg-** in O. Icel., whereas the West-Germanic languages developed an **u** before this **-w-** which united with the preceding vowel to form a diphthong, or **ū** (when the preceding vowel was **u**). The conditions under which this sound-change took place have not yet been satisfactorily explained. The examples are:—Goth. **bliggwan**, OE. ***blēowan**, OHG. **bliuwan**, *to strike*; Goth. **triggws**, O. Icel. **tryggr**, OE. **trīewe**, OS., OHG. **triuwi**, *true*, *faithful*, cp. also Goth. **triggwaba**, *truly*, **triggwa**, *covenant*; Goth. ***glaggwus**, *exact*, *accurate*, O. Icel. **glöggr**, OE. **glēaw**, OHG. **glau** (inflected form **glauwēr**), *wise*, *prudent*; cp. also Goth. **glaggwō** (av.), *diligently*, **glaggwuba** (av.), *diligently*, *accurately*; Goth. **skuggwa**, O. Icel. **skugg-sjā**, *mirror*, OE. **scuwa**, OHG. **scūwo**, *shade*, *shadow*.

j.

§ **130.** Germanic **j** remained for the most part unchanged in Gothic, as **hafjan**, *to raise*; **juk**, *yoke*, &c. For further examples see § 21.

Germanic **-ij-** became **ī** before consonants and finally, as Goth. ***þreis**, OE. **þrī**, OHG. **drī**, O. Icel. **þrīr**, *three*, cp. Lat. **trēs** from ***trejes**, Gr. τρεῖς from *τρεјες; Goth. nom. pl. **gasteis**, from ***ȝastij(i)z**, *guests*=Lat. **hostēs** from ***hostejes**; imper. 2 sing. Goth. **nasei** from ***nasij(i)**, inf. **nasjan**, *to save*, cp. Gr. φόβει from *φοβε(*j*)ε, *frighten thou*.

Germanic **-iji-** (=Indg. **-eje-**) > **-ij-** > **-ī-** after long closed syllables, but **-ji-** in other cases, cp. e.g. pres. sing. **sōkeis**, from ***sōkij(i)z(i)**, 3 sing. **sōkeiþ** from ***sōkij(i)đi**, inf.

sōkjan, *to seek*, beside **nasjis**, **nasjiþ**, inf. **nasjan**, *to save*; **stōjis**, **stōjiþ**, inf. **stōjan**, *to judge*.

Final **j** became **-i**, as **kuni**, *race*, gen. **kunjis**; acc. sing. **hari**, *army*, gen. **harjis**; nom. acc. sing. neut. **midi**, *middle*, gen. **midjis**.

For the treatment of **ǣj** see § 74.

NOTE.—In a few words medial **-j-** (or **-jj-** the origin of which is?) after short vowels, became **-ddj-** in Gothic, and **-ggj-**, **-gg-** in O. Icel., whereas the West-Germanic languages developed an **i** before this **-j-**, which united with the preceding vowel to form a diphthong, or **ī** (when the preceding vowel was **i**). A satisfactory explanation of this sound-law has not yet been found. The examples are:—gen. Goth. **twaddjē**, O. Icel. **tveggja**, OHG. **zweijo**, *of two*, cp. Skr. **dváyōs**; Goth. **wadd-jus**, O. Icel. **veggr**, *wall*, related to Lat. **viēre**, *to plait*; Goth. **iddja**, OE. **ēo-de**, *I went*, cp. Skr. **áyām**, *I went*; Goth. **daddjan**, *to suckle*, cp. Skr. **dháyāmi**, *I suckle*.

Liquids and Nasals.

§ 131. Germanic **l**, **m**, **n**, **r** underwent no material changes in Gothic. For examples, see §§ 23, 26.

l, **m**, **n**, **r**, preceded by an explosive or spirant, became vocalic in final syllables after the loss of a short vowel. See § 86.

Examples are:—**tagl**, *hair*; **hunsl**, *sacrifice*; **fugls**, *fowl, bird*; **sitls**, *settle, seat*.

máiþms, acc. sing. **máiþm**, *treasure*; **bagms**, *tree*.

razn, *house*; **táikns**, *token, sign*; **ibns**, *even*; **láugnjan**, *to deny*, beside **ana-láugns**, *secret*.

tagr, *tear*; **ligrs**, *bed, couch*; **akrs**, *field*; **timrjan**, *to build*; **timrja**, *carpenter*, beside ***timrs**.

On the representation of Germanic **ŋ** in Gothic, see § 18.

NOTE.—-mn->-bn-, -fn-, as **witubni**, *knowledge*; **fastubni**, *observance*, *fasting*; **fráistubni**, *temptation*; **stibna**, *voice*, cp. OHG. **stimna**; **wundufni**, *wound*, *plague*; **waldufni**, *power*, *might*.

In **namnjan**, *to name*; **namnē**, *of names*, the -mn- was re-introduced after the analogy of **namō**, **namins**, &c.

Labials.

§ **132**. Germanic **p** and **f** suffered no changes in Gothic.

Examples are **slēpan**, *to sleep*; **diups**, *deep*; **hilpan**, *to help*;

NOTE.—**p** does not occur initially in Gothic in pure Germanic words.

fadar, *father*; **hlifan**, *to steal*; **fimf**, *five*.

b, ƀ.

§ **133**. Germanic **b**, which only occurred initially and after **m**, remained in Gothic (§ 115), as **brōþar**, *brother*; **bindan**, *to bind*; **dumbs**, *dumb*; **lamb**, *lamb*.

ƀ > **b** after **r** and **l**, as **arbi**, *heritage*; **swaírban**, *to wipe*; **kalbō**, *calf*; **salbōn**, *to anoint*; **-swarb**, *he wiped*.

ƀ > **f** after vowels both finally and before final **-s**. Hence the frequent interchange between **ƀ** (written **b** in Gothic), and **f** in inflexion, as **giban**, *to give*, pret. sing. **gaf**; **sweiban**, *to cease*, pret. sing. **swáif**; **bi-leiban**, *to remain*, pret. sing. **bi-láif**; gen. **hláibis**, nom. sing. **hláifs**, acc. **hláif**, *loaf*, *bread*, cp. on the other hand **swaírban**, *to wipe*, pret. **swarb**.

NOTE.—In occasional forms like **grōb** beside **grōf**, *he dug*; **hláib** beside **hláif**, the **b** had been transferred from forms where it was regular.

Medial **ƀ** (written **b**) remained unchanged after vowels, as **haban**, *to have*; **liban**, *to live*; **sibun**, *seven*; **ga-láubjan**, *to believe*; **ibns**, *even*.

Gutturals.

k.

§ **134**. Germanic **k** remained in Gothic. For examples, see § 22.

kw.

kw (OE. **cw**, OHG. **qu**, O. Icel. **kv**) became a labialised **k** which had the same sound-value as Lat. **qu**, i. e. it was a simple sound, and not a compound one composed of the elements **k** + **w**; hence Ulfilas expressed it in his alphabet by a single letter **u**. In modern philological works the sound in question is transcribed by **q**. Examples are :—**qēns**, *wife*; **qiman**, *to come*; **qiþan**, *to say*; **riqis**, *darkness*; **naqaþs**, *naked*; **sigqan**, *to sink*; **sagq**, *he sank*.

h, χ.

§ **135**. Prim. Germ. **χ** had already become the spiritus asper (written **h**) initially before vowels and possibly also medially between vowels during the prim. Germ. period (§ 124), as **haírtō**, *heart*; **hafjan**, *to raise*; **hund**, *hundred*; **faíhu**, *cattle*; **taíhun**, *ten*; **þeihan**, *to thrive*.

Germanic **χ** (written **h**, and pronounced like NHG. **ch**) remained in Gothic in other positions, as **hláifs**, *loaf*, *bread*; **hliftus**, *thief*; **hráins**, *pure*, *clean*; **daúhtar**, *daughter*; **filhan**, *to hide*, *bury*; **þáih**, *he throve*.

χw.

Germanic **χw** (OE., OS., OHG. initial **hw**, O. Icel. **hv**) became **ƕ** (§ 20) in Gothic, as **ƕas?** *who?*; **ƕōpan**, *to boast*;

aƕa, *water, river*; **saíƕan**, *to see*; **saƕ**, *he saw*; **nēƕ** (av.), *near.*

NOTE.—The reasons for assuming that Goth. **ƕ** was a simple sound, and not a compound one composed of **h** + **w**, are:—(1) Ulfilas uniformly represented it by a single letter ⊙. (2) Ulfilas wrote **hw** only in compound words where **h** and **w** came together by composition, e. g. **ubuhwōpida** = **uf** + **uh** + **wōpida**, *and he cried out*; **þaírhwakandans** = **þaírh** + **wakandans** (pres. part. nom. acc. pl. of **wakan**, *to wake, watch*). (3) The principal parts of **saíƕan**, *to see*, are the same as those of strong verbs with stems ending in a single consonant other than a nasal or liquid (§ 253). (4) **ƕ** is treated as a single consonant in reduplicated syllables, as **ƕaíƕōp**, *he boasted*, inf. **ƕōpan**.

g, ʒ.

§ **136**. Prim. Germanic g, which only occurred after ŋ (§ 115), remained in Gothic, as **briggan**, *to bring*; **huggrjan**, *to hunger*; **laggs**, *long*; **figgrs**, *finger*; **aggwus**, *narrow.*

The changes which Germanic ʒ underwent in Gothic cannot be determined with perfect certainty. Initially, and medially after consonants, it probably became g, as **gasts**, *guest*; **giban**, *to give*; **gōþs**, *good*; **grētan**, *to weep*; **baírgan**, *to hide, keep*; **faírguni**, *mountain*; **tulgus**, *steadfast, sure*; **azgō**, *ash, cinder.*

ʒ (written g) remained medially between vowels, and medially after vowels before voiced consonants, as **agis**, *fright, terror*; **áugō**, *eye*; **biugan**, *to bow, bend*; **steigan**, *to ascend*; **bagms**, *tree*; **tagr**, *tear*; **rign**, *rain*; **fugls**, *fowl, bird*; **lagjan**, *to lay.*

After vowels both finally and before -**s**, ʒ probably became χ (= NHG. **ch**), but was written **g**. This change of ʒ to χ can be assumed from the corresponding Gothic treatment of ƀ (§ 133), and đ (§ 139). Examples are:—acc. sing. **dag**,

day; **wig**, *way*; **ōg**, *I fear*; **mag**, *he can*, *may*; nom. sing. **dags**, *day*; **wigs**, *way*; **manags**, *much*, *many*.

Cp. Goth. **magt**, *thou canst*, *mayest*, beside OE. **meaht**, OS., OHG. **maht** (§ 120).

Dentals.

t.

§ **137**. Germanic **t** remained in Gothic, as **tagr**, *tear*; **tunþus**, *tooth*; **taíhun**, *ten*; **tamjan**, *to tame*; **triu**, *wood*; **twái**, *two*.

leitils, *little*; **watō**, *water*; **itan**, *to eat*; **witan**, *to know*; **sitls**, *settle*, *seat*; **haírtō**, *heart*.

at, *at*; **wáit**, *he knows*; **mat**, *he measured*.

þ.

§ **138**. Germanic **þ** remained in Gothic, as **þagkjan**, *to think*; **þaírh**, *through*; **þaúrnus**, *thorn*; ***þreis**, *three*; **þwahan**, *to wash*.

qiþan, *to say*; **brōþar**, *brother*; **aírþa**, *earth*, *land*; **fraþjan**, *to understand*; **waírþan**, *to become*.

qaþ, *he said*; **warþ**, *he became*; acc. sing. **áiþ**, *oath*.

d, đ.

§ **139**. Germanic **d**, which only occurred initially and after **n**, remained in Gothic (§ 115), as **dags**, *day*; **diups**, *deep*; **driusan**, *to fall*; **drigkan**, *to drink*; **bindan**, *to bind*; **hund**, *hundred*; **winds**, *wind*.

đ became **d** after voiced consonants, as **alds**, *age*, *generation*; **haldan**, *to hold*, *keep*; **waúrd**, *word*; **gards**, *house*; **gazds**, *goad*, *sting*; **huzd**, *treasure*.

đ became **þ** after vowels both finally and before final **-s**; hence the frequent interchange between **đ** (written **d**) and **þ** in inflexion, as inf. **beidan**, *to abide, await*; **ana-biudan**, *to command*; **bidjan**, *to pray*, beside pret. sing. **báiþ**, **-báuþ**, **baþ**; gen. sing. **gōdis**, **háubidis**, **nasidis**, beside nom. sing. **gōþs**, *good*, **háubiþ**, *head*, **nasiþs** (pp.), *saved*.

NOTE.—In occasional forms like **bad**, **-báud**, **gōds**, **gōd**, beside the regular forms **baþ**, **báuþ**, **gōþs**, **gōþ**, the **d** had been transferred from forms where it was regular.

Medial **đ** (written **d**) remained after vowels, as **fadar**, *father*; **beidan**, *to abide, await*; **fidwōr**, *four*; **midjis**, *middle*; **fadrein**, *paternity, parents*.

Sibilants.

s.

§ **140**. Germanic **s** remained in Gothic, as **sandjan**, *to send*; **sitan**, *to sit*; **sibun**, *seven*; **slēpan**, *to sleep*; **swistar**, *sister*; **wisan**, *to be*; **ga-nisan**, *to become whole*; **aúhsa**, *ox*; **wissa**, *I knew*; **hals**, *neck*; **was**, *I was*.

z.

§ **141**. **z** only occurred medially and finally in prim. Germ. Medial **z**, which became **r** in the other Germanic languages, generally remained in Goth., as **azgō**, *ash, cinder*; **razda**, *speech, language*; **huzd**, *treasure*; **mizdō**, *pay, reward*; **alþiza**, *older*; **máiza**, *greater*; **hazjan**, *to praise*; **talzjan**, *to instruct*.

NOTE.—In the forms of strong verbs, medial **z** was supplanted by **s** through the levelling out of the s-forms, e. g. **kusum**, **kusans** for ***kuzum**, ***kuzans**, after the analogy of **kiusan**, **káus**, &c., see § 119.

z was also supplanted by **s** in several weak verbs, which in some cases

was due to the influence of the corresponding strong verbs, as **nasjan**, for ***nazjan**, after the analogy of **nisan**, cp. OE. **nerian**, OHG. **nerien**, *to save*; **ur-ráisjan**, *to raise up*, sv. **ur-reisan**, *to arise*, cp. OE. **rǣran**, *to raise*; **láisjan**, cp. OE. **lǣran**, OHG. **lēren**, *to teach*; **wasjan**, *to clothe*, cp. OE. **werian**, OHG. **werien**, *to wear*, see § 119.

Germanic final **-z** became **-s** in Gothic, as gen. **diuz-is**, **riqiz-is**, but nom. **dius**, *wild beast*; **riqis**, *darkness*; nom. sing. **dags**, from ***đaʒoz**, *day*; **gasts** from ***ʒastiz**, *guest*; nom. pl. **dagōs** from ***đaʒōz**; **gasteis** from ***ʒastīz**; nom. sing. **akrs** from ***akroz**, *field*; **nimis** from ***nimiz(i)**, *thou takest*. This **-s** was dropped when it came to stand after an original **s** through the loss of a vowel, as **waírs** from ***wirs(i)s** older ***wirsiz** (av.), *worse*, cp. adj. **waírsiza**, *worse*; nom. **drus** (gen. **drusis**) from ***drusiz**, *fall*; **láus**, *empty*, but gen. **láus-is**; **freihals**, *freedom*, but gen. **freihalsis**.

Final **-s** (**-z**) was dropped after a short vowel + **r**, cp. nom. sing. **waír**, *man*; **baúr**, *son*; **anþar**, *second*; **unsar**, *our*, &c., beside nom. sing. **dags**, *day*; **gasts**, *guest*; **akrs**, *field*; **swērs**, *honoured*, &c.

Note.—1. The **z**, in such forms as **riqiz**, *darkness*; **mimz**, *flesh*, *meat*, beside the regular forms **riqis**, **mims**, was due to the levelling out of the stem form of the oblique cases.

2. Final **-z** remained when protected by a particle, cp. e.g. **wileiz-u**? *wilt thou?*; **ƕaz-uh**, *each*, *every*; **iz-ei** (rel. pr.), *who*; **uz-uh** (prep.), *whether from*; beside **wileis**, *thou wilt*; **ƕas**? *who?*; **is**, *he*; **us**, *out*, *from*.

3. The prep. **us** became **ur** before **r** in compounds, as **ur-reisan**, *to arise*; **ur-rinnan**, *to go out*. The **s** in **us-** was sometimes dropped in compounds before **st**, as **u-standan** = **us-standan**, *to stand up*, cp. also **di-skritnan**, beside **dis-skritnan**, *to be rent in twain*.

ACCIDENCE.

CHAPTER X.

DECLENSION OF NOUNS.

§ **142**. Gothic nouns have two numbers—singular and plural; three genders—masculine, feminine, and neuter, as in the other Old Germanic languages, from which the gender of nouns in Gothic does not materially differ; four cases—Nominative, Accusative, Genitive, and Dative. The Vocative is mostly like the Nominative, but in the singular of some classes of nouns it regularly fell together with the Accusative, see §§ 85, 86.

Gothic nouns are divided into two great classes, according as the *stem* originally ended in a vowel or a consonant. Nouns, whose stems originally ended in a vowel, belong to the vocalic or so-called Strong Declension. Those, whose stems end in **-n**, belong to the Weak Declension. All other consonantal stems are in this grammar put together under the general heading of 'Minor Declensions.'

The learner, who wishes to compare the Gothic case-endings with the corresponding forms of Latin, Greek, &c., will find it useful to master Chapter V before attempting to do so, as what has already been stated there will not, as a rule, be repeated in the chapter on the Accidence.

A. The Vocalic or Strong Declension.

1. The a-declension.

§ **143**. The **a**-declension comprises masculine and neuter nouns only, and corresponds to the Latin and Greek **o**-de-

clension (Gr. masc. *-ος*, neut. *-ον*, Lat. **-us**, **-um**), for which reason it is sometimes called the **o**-declension. The **a**-declension is divided into pure **a**-stems, **ja**-stems, and **wa**-stems.

a. Pure a-stems.

§ 144. **Masculines.**

SING.

Nom.	**dags**, *day*	**hláifs**, *loaf, bread*
Acc. Voc.	**dag**	**hláif**
Gen.	**dagis**	**hláibis**
Dat.	**daga**	**hláiba**

PLUR.

Nom.	**dagōs**	**hláibōs**
Acc.	**dagans**	**hláibans**
Gen.	**dagē**	**hláibē**
Dat.	**dagam**	**hláibam**

NOTE.—1. On the interchange of **f** (**hláifs, hláif**) and **b** (**hláibis**, &c.), see § 133.

2. On nom. forms like **waír**, *man*, **freihals**, *freedom*, gen. **waíris**, **freihalsis**, see § 141.

§ 145. Like **dags** are declined a great many Gothic masculine nouns, e.g. **áiþs** (gen. **áiþis**), *oath*; **asts**, *bough, twig*; **akrs**, *field*; **bagms**, *tree*; **fisks**, *fish*; **fugls**, *bird, fowl*; **hunds**, *dog, hound*; **himins**, *heaven*; **ligrs**, *bed, couch*; **máiþms**, *gift*; **maúrgins**, *morning*; **stáins**, *stone*; **sitls**, *seat*; **skalks**, *servant*; **þiudans**, *king*; **wigs**, *way*; **winds**, *wind*; **wulfs**, *wolf*. Like **hláifs** is declined **láufs**, *leaf*.

§ 146. Neuters

Sing.

Nom. Voc. Acc.	**waúrd**, *word*	**háubiþ**, *head*
Gen.	**waúrdis**	**háubidis**
Dat.	**waúrda**	**háubida**

Plur.

Nom. Voc. Acc.	**waúrda**	**háubida**
Gen.	**waúrdē**	**háubidē**
Dat.	**waúrdam**	**háubidam**

Note.—On the interchange of **þ** (**háubiþ**) and **d** (**háubidis**, &c.), see § 139.

§ **147.** Like **waúrd** are declined a great many Gothic neuter nouns, e. g. **agis** (gen. **agisis**), *fear*; **akran**, *fruit*; **awistr**, *sheepfold*; **barn**, *child*; **blōþ** (gen. **blōþis**), *blood*; **dius** (gen. **diuzis**), *wild beast*; **daúr**, *door*; **eisarn**, *iron*; **gras** (gen. **grasis**), *grass*; **haúrn**, *horn*; **huzd**, *treasure*; **jēr**, *year*; **juk**, *yoke*; **kaúrn**, *corn*; **láun**, *pay*, *reward*; **leik**, *body*, *flesh*; **maúrþr**, *murder*; **riqis** (gen. **riqizis**), *darkness*; **silubr**, *silver*; **skip**, *ship*; **tagl**, *hair*; **tagr**, *tear*. Like **háubiþ** are declined **liuhaþ**, *light*; **witōþ**, *law*.

b. ja-stems.

Masculines.

§ **148.** In this class of nouns the nom. and gen. sing. end in **-jis** when the stem-syllable is short; but in **-eis** when the stem-syllable is long, or when the stem (apart from any prefix) is of more than one syllable.

	Sing.	
Nom.	**harjis**, *army*	**haírdeis**, *herdsman*
Acc. Voc.	**hari**	**haírdi**
Gen.	**harjis**	**haírdeis**
Dat.	**harja**	**haírdja**

	Plur.	
Nom.	**harjōs**	**haírdjōs**
Acc.	**harjans**	**haírdjans**
Gen.	**harjē**	**haírdjē**
Dat.	**harjam**	**haírdjam**

§ **149**. Like **harjis** are declined **andastaþjis**, *adversary*; **niþjis**, *kinsman*. Like **haírdeis** are declined **andeis**, *end*; **asneis**, *servant*; **bōkareis**, *scribe*; **láisareis**, *teacher*; **lēkeis**, *physician*; **mōtareis**, *toll-taker*; **sipōneis**, *pupil, disciple*.

§ **150**. **Neuters.**

	Sing.	Plur.
Nom. Acc. Voc.	**kuni**, *race*	**kunja**
Gen.	**kunjis**	**kunjē**
Dat.	**kunja**	**kunjam**

§ **151**. Like **kuni** are declined a large number of neuter nouns, including both those with long and short stem-syllables, as **arbi**, *heritage*; **andbahti**, *service*; **andwaírþi**, *presence*; **badi**, *bed*; **faírguni**, *mountain*; **fraþi**, *understanding*; **gawi** (gen. **gáujis**, § 129), *region, district*; **gawaírþi**, *peace*; **kunþi**, *knowledge*; **nati**, *net*; **reiki**, *rule, power*; **taui** (gen. **tōjis**, § 79), *deed, work*.

c. Wa-stems.

§ 152. **Masculines.**

	Sing.	Plur.
Nom.	**þius**, *servant*	**þiwōs**
Acc.	**þiu**	**þiwans**
Gen.	**þiwis**	**þiwē**
Dat.	**þiwa**	**þiwam**

Note.—Of the masculine **wa**-stems there are only traces extant, viz. the nom. and gen. pl. of ***þius**, and the nom. sing. **snáiws**, *snow*, the acc. sing. of which would be **snáiw**, gen. **snáiwis**, see § 129.

§ 153. **Neuters.**

	Sing.	Plur.
Nom. Acc. Voc.	**kniu**, *knee*	**kniwa**
Gen.	**kniwis**	**kniwē**
Dat.	**kniwa**	**kniwam**

Note.—1. Only plural forms of **kniu** are extant. Like **kniu** is also declined **triu**, *wood.*

2. **fráiw**, *seed*; **hláiw**, *grave*; **lēw**, *occasion*; **waúrstw**, *work*, retain the **w** in the nom. acc. sing. according to § 129, and are declined like **waúrd**.

2. The ō-declension.

§ 154. The ō-declension contains feminine nouns only, and corresponds to the Latin and Greek **ā**-declension, for which reason it is sometimes called the **ā**-declension. It is divided into pure **ō**-stems, **jō**-stems, and **wō**-stems. The **wō**-stems and also the **jō**-stems with a short radical syllable are declined exactly like the pure **ō**-stems. The remaining **jō**-stems are also declined like the pure **ō**-stems, except that the nom. sing. ends in **-i**.

§ 155. **a. Pure ō-stems.**

	Sing.	Plur.
Nom. Acc.	**giba**, *gift*	**gibōs**
Gen.	**gibōs**	**gibō**
Dat.	**gibái**	**gibōm**

§ 156. Like **giba** are declined a very large number of feminine nouns, as **aƕa**, *river*; **aírþa**, *earth*; **bida**, *request*; **bōta**, *advantage*; **fēra**, *country*, *region*; **graba**, *ditch*; **haírda**, *herd*; **karkara**, *prison*; **láiba**, *remnant*; **mulda**, *dust*; **nēþla**, *needle*; **rūna**, *mystery*; **razda**, *language*; **sáiwala**, *soul*; **stibna**, *voice*; **staua**, *judgment*.

Wō-stems—**bandwa**, *sign*, *token*; **fijaþwa** (**fiaþwa**), *hatred*; **frijaþwa** (**friaþwa**), *love*; **nidwa**, *rust*; **triggwa**, *covenant*.

jō-stems—with a short radical syllable—**brakja**, *strife*; **halja**, *hell*; **ludja**, *face*; **plapja**, *street*; **sibja**, *relationship*; **sunja**, *truth*.

§ 157. **b. jō-stems.**

	Sing.	Plur.
Nom.	**bandi**, *band*	**bandjōs**
Acc.	**bandja**	**bandjōs**
Gen.	**bandjōs**	**bandjō**
Dat.	**bandjái**	**bandjōm**

§ 158. Like **bandi** are declined **jō**-stems which have a long stem-syllable, and those whose stems are polysyllabic, as **frijōndi**, *friend*; **fráistubni**, *temptation*; **háiþi**, *field*; **háiti**, *command*; **mawi** (gen. **máujōs**, § 129), *maiden*; **þiudangardi**, *kingdom*; **þiwi** (gen. **þiujōs**, § 129), *maid-servant*; **wasti**, *clothing*.

3. The i-declension.

§ **159**. The i-declension contains masculine and feminine nouns only.

§ **160**. **a. Masculines.**

	Sing.	Plur.
Nom.	**gasts**, *guest*	**gasteis**
Voc.	**gast**	
Acc.	**gast**	**gastins**
Gen.	**gastis**	**gastē**
Dat.	**gasta**	**gastim**

Note.—1. On nom. forms like **drus**, *fall*, **baúr**, *child, son*, gen. **drusis, baúris**, see § 141. On the nom. sing. **náus**, *corpse*, beside nom. pl. **naweis**, see § 129.

2. The endings of the whole of the singular and of the gen. plural being the same as those of the a-declension, it can only be decided by aid of comparison with the other Germanic languages, whether a noun, whose pl. nom. dat. or acc. is not extant, belongs to this or to the a-declension. Thus the mutated vowel in OE. **cyme**, *coming*; **dryre**, *fall*, shows that Goth. **qums, drus** belong to the i-declension.

§ **161**. Like **gasts** are declined **arms**, *arm*; **balgs**, *wine-skin*; **barms**, *bosom, lap*; **brūþfaþs** (gen. **-fadis**, § 139), *bridegroom*; **gards**, *house*; **hups**, *hip*; **láists**, *track*; **mats**, *meat*; **muns**, *thought*; **saggws**, *song*; **sáuþs** (gen. **sáudis**, § 139), *sacrifice*; **staþs** (gen. **stadis**, § 139), *place*.

§ **162**. **b. Feminines.**

	Sing.	Plur.
Nom.	**ansts**, *favour*	**ansteis**
Voc.	**anst**	
Acc.	**anst**	**anstins**
Gen.	**anstáis**	**anstē**
Dat.	**anstái**	**anstim**

Note.—On forms like nom. **usstass**, gen. **usstassáis**, *resurrection*, see § 141.

§ **163**. Like **ansts** are declined a great many feminine nouns, as **áihts**, *property*; **arbáiþs** (gen. **arbáidáis**), *labour*; **asans**, *harvest*; **anabūsns** (**anabusns**?), *command*; **andahafts**, *answer*; **dáils**, *portion*; **dēþs** (gen. **dēdáis**), *deed*; **fadreins**, *family*; **fahēþs** (gen. **fahēdáis**), *joy*; **fralusts**, *loss*; **frawaúrhts**, *sin*; **gabaúrþs**, *birth*; **gahugds**, *thought*; **gakusts**, *test*; **gamunds**, *remembrance*; **ganists**, *salvation*; **gaqumþs**, *assembly*; **gaskafts**, *creation*; **gataúrþs**, *destruction*; **haúrds**, *door*; **lists**, *craftiness*; **missadēþs** (-**dēds**), *misdeed*; **magaþs**, *maid*; **mahts**, *power*; **manasēþs** (gen. -**sēdáis**), *world*; **mikilduþs**, *greatness*; **náuþs**, *need*; **qēns**, *woman*; **saúhts**, *sickness*; **siuns**, *sight*; **slaúhts**, *slaughter*; **sōkns**, *search*; **táikns**, *token*; **þaúrfts**, *need*; **urrists**, *resurrection*; **wēns**, *hope*.

§ **164**. In the same manner are also declined the abstract nouns formed from weak verbs of the second and third conjugation; as **laþōns**, *invitation*, inf. **laþōn**, *to invite*; **mitōns**, *a thought*, inf. **mitōn**, *to think over*; **salbōns**, *ointment*, inf. **salbōn**, *to anoint*; **sunjōns**, *a verifying*, inf. **sunjōn**, *to verify*; **bauáins**, *dwelling*, inf. **bauan**, *to inhabit*; **libáins**, *life*, inf. **liban**, *to live*; **þuláins**, *sufferance*, inf. **þulan**, *to suffer*. Abstract nouns formed from weak verbs of the first Conjugation are also declined in the same manner except that the nom. and gen. plural are like those of the ō-declension (§ 155), thus **láiseins**, *doctrine*, gen. **láiseináis**, but nom. gen. pl. **láiseinōs**, **láiseinō**; other examples are **galáubeins**, *faith*, inf. **galáubjan**, *to believe*; **dáupeins**, *baptism*, inf. **dáupjan**, *to baptize*; **naseins**, *salvation*, inf. **nasjan**, *to save*.

NOTE.—**háims**, *village*, is declined like **ansts** in the singular, but like **giba** (§ 155) in the plural.

The u-declension.

§ **165**. The u-declension contains all three genders. The case-endings of the masculine and feminine nouns are exactly alike.

§ **166**. **a. Masculines and Feminines.**

	Sing.	
Nom.	**sunus** (masc.), *son*	**handus** (fem.), *hand*
Voc. Acc.	**sunu**	**handu**
Gen.	**sunáus**	**handáus**
Dat.	**sunáu**	**handáu**

	Plur.	
Nom.	**sunjus**	**handjus**
Acc.	**sununs**	**handuns**
Gen.	**suniwē**	**handiwē**
Dat.	**sunum**	**handum**

NOTE.—The above are the regular endings, but in a few instances the singular **áu-** and **u-**endings have been confused by later scribes, e.g. nom. **sunáus** beside **sunus**, dat. **sunu** beside **sunáu**.

§ **167**. Similarly are declined the following masculine nouns and a few others: **áirus**, *messenger*; **asilus**, *ass*; **dáuþus**, *death*; **fōtus**, *foot*; **hūhrus**, *hunger*; **haírus**, *sword*; **hliftus**, *thief*; **ibnassus**, *evenness*; **kustus**, *test*; **liþus**, *limb*; **luftus**, *air*; **lustus**, *desire*; **magus**, *boy*; **sidus**, *custom*; **skadus**, *shadow*; **skildus**, *shield*; **tunþus**, *tooth*; **þaúrnus**, *thorn*; **þiudinassus**, *kingdom*; **wiþrus**, *lamb*; **wulþus**, *glory*; **wintrus**, *winter*.

§ **168**. Besides **handus** also the three feminine nouns **asilus**, *she-ass*; **kinnus**, *cheek*; **waddjus**, *wall*.

b. Neuters.

§ **169**. Of the neuter **u**-stems only a few traces are extant in Gothic. No plural forms occur.

Nom. Acc. **faíhu**, *cattle*
Gen. **faíháus**
Dat. **faíháu**

Note.—The gen. **faíháus** does not occur, but it can be inferred from **filáus**, the adverbial gen. of **filu**, *much*. **gáiru** (nom. sing.), *goad*, and **sihu** (acc. sing.), *victory*, occur only once, and as glosses; the latter is probably miswritten for **sigu**, which would then presuppose a masc. form ***sigus** = OHG. **sigu**, otherwise we should expect **saíhu** (§ 67). The acc. form **leiþu**, *strong drink*, probably also belongs here, since it is neuter in all the other old Germanic languages.

B. Weak Declension (N-stems).

§ **170**. a. **Masculines.**

	Sing.	Plur.
Nom.	**hana**, *cock*	**hanans**
Acc.	**hanan**	**hanans**
Gen.	**hanins**	**hananē**
Dat.	**hanin**	**hanam**

§ **171**. Like **hana** are declined a great number of weak masculines; as **aha**, *mind*; **ahma**, *spirit*; **atta**, *father*; **brunna**, *well, spring*; **blōma**, *flower*; **fana**, *bit of cloth*; **galga**, *cross, gallows*; **gajuka**, *companion*; **garda**, *fold*; **gataúra**, *tear*,

rent; **guma**, *man*; **hiuhma**, *crowd*; **hliuma**, *hearing*; **liuta**, *hypocrite*; **lukarnastaþa**, *candlestick*; **magula**, *little boy*; **malma**, *sand*; **mēna**, *moon*; **nōta**, *stern of a ship*; **skula**, *debtor*; **smakka**, *fig*; **snaga**, *garment*; **swaíhra**, *father-in-law*; **staua**, *judge*; **weiha**, *priest*.

arbja, *heir*; **baúrgja**, *citizen*; **bandja**, *prisoner*; **faúragaggja**, *governor*; **fiskja**, *fisher*; **fráuja**, *master*; **gudja**, *priest*; **haúrnja**, *horn-blower*; **nēƕundja**, *neighbour*; **swiglja**, *piper*; **timrja**, *carpenter*; **wardja**, *guard*; **wilja**, *will*.

gawaúrstwa, *fellow-worker*; **skuggwa**, *mirror*; **sparwa**, *sparrow*.

Note.—**aba**, *man*, has in the gen. pl. **abnē**, dat. pl. **abnam**; and **aúhsa**, *ox*, has in the gen. pl. **aúhsnē**. See § 108.

§ 172. **b. Feminines.**

	Sing.	
Nom.	**tuggō**, *tongue*	**managei**, *multitude*
Acc.	**tuggōn**	**managein**
Gen.	**tuggōns**	**manageins**
Dat.	**tuggōn**	**managein**
	Plur.	
Nom. Acc.	**tuggōns**	**manageins**
Gen.	**tuggōnō**	**manageinō**
Dat.	**tuggōm**	**manageim**

§ 173. Like **tuggō** are declined a large number of nouns, as **aglō**, *anguish*; **azgō**, *ash*; **brinnō**, *fever*; **fullō**, *fulness*; **kalbō**, *calf*; **mawilō**, *young maiden*; **mizdō**, *reward*; **qinō**, *woman*; **staírnō**, *star*; **swaíhrō**, *mother-in-law*; **þāhō**, *clay*; **þeihō**, *thunder*.

arbjō, *heiress*; **brunjō**, *breast-plate*; **gatimrjō**, *building*;

hēþjō, *chamber*; **niþjō**, *female cousin*; **raþjō**, *account*; **sakjō**, *strife*.

gatwō, *street*; **ūhtwō**, *early morn*; **wahtwō**, *watch*.

§ **174**. Like **managei** are declined a large number of nouns, most of which are formed from adjectives, as **agláitei**, *lasciviousness*; **áiþei**, *mother*; **áudagei**, *blessedness*; **báitrei**, *bitterness*; **balþei**, *boldness*; **baírhtei**, *brightness*; **bleiþei**, *mercy*; **diupei**, *depth*; **drugkanei**, *drunkenness*; **frōdei**, *understanding*; **gagudei**, *piety*; **garaíhtei**, *righteousness*; **háuhhaírtei**, *pride*; **hlūtrei**, *purity*; **kilþei**, *womb*; **liutei**, *deceit*; **marei**, *sea*; **mikilei**, *greatness*; **þramstei**, *locust*; **þaúrstei**, *thirst*.

§ **175**. c. **Neuters**.

	Sing.	Plur.
Nom. Acc.	**haírtō**, *heart*	**haírtōna**
Gen.	**haírtins**	**haírtanē**
Dat.	**haírtin**	**haírtam**

§ **176**. Like **haírtō** are declined the following nouns :—**áugō**, *eye*; **áusō**, *ear*; **áugadaúrō**, *window*; **barnilō**, *little child*; **kaúrnō**, *corn*; **sigljō**, *seal*; **þaírkō**, *hole*.

Note.—**watō**, *water*, has in the dat. pl. **watnam**, and **namō**, *name*, has in the nom. acc. pl. **namna**; other plural cases of these two words are not extant.

C. Minor Declensions.

§ **177**. 1. **Stems in -r.**

	Sing.	Plur.
Nom.	**brōþar**, *brother*	**brōþrjus**
Acc.	**brōþar**	**brōþruns**
Gen.	**brōþrs**	**brōþrē**
Dat.	**brōþr**	**brōþrum**

NOTE.—The nom. pl. is a new formation after the analogy of **sunjus** (§ 166).

In the same manner are declined:—**daúhtar**, *daughter*; **swistar**, *sister*. The word **fadar**, *father*, only occurs once, and that in the voc. or nom. sing. ***Mōdar**, *mother*, does not occur at all, instead of which **áiþei** (§ 174) is used.

2. Stems in -nd.

§ 178. To this class belong participial substantives, which were originally present participles (for the inflection of the participles themselves, see § 200).

	SING.	PLUR.
Nom.	**frijōnds**, *friend*	**frijōnds**
Voc. Acc.	**frijōnd**	**frijōnds**
Gen.	**frijōndis**	**frijōndē**
Dat.	**frijōnd**	**frijōndam**

§ 179. In like manner are inflected the extant forms of **allwaldands**, *the Almighty*; **bisitands**, *neighbour*; **dáupjands**, *baptizer*; **fráujinōnds**, *ruler*; **fijands**, *enemy*; **fraweitands**, *avenger*; **gibands**, *giver*; **mērjands**, *proclaimer*; **midumōnds**, *mediator*; **nasjands**, *saviour*; **talzjands**, *teacher*.

3. Masculines.

§ 180. Manna, *man*, is declined partly according to its original declension, and partly according to the weak declension (§ 170), the forms of the latter are printed in italics.

	SING.	PLUR.
Nom.	*manna*	**mans**, *mannans*
Acc.	*mannan*	**mans**, *mannans*
Gen.	**mans**	**mannē**
Dat.	**mann**	*mannam*

§ **181.** Of other masculines belonging here we have only traces, as sing. nom. **mēnōþs**, *month*, gen. **mēnōþs** (or **mēnōþis**?), dat. **mēnōþ**, pl. nom. acc. **mēnōþs**, dat. **mēnōþum**; sing. nom. **reiks**, *ruler*, gen. **reikis**, dat. **reik**, pl. nom. acc. **reiks**, gen. **reikē**, dat. **reikam**; sing. nom. **weitwōds**, *witness*, acc. **weitwōd**, pl. nom. **weitwōds**, gen. **weitwōdē**.

§ **182.** **4. Feminines.**

	Sing.	Plur.
Nom.	**baúrgs**, *city*	**baúrgs**
Acc.	**baúrg**	**baúrgs**
Gen.	**baúrgs**	**baúrgē**
Dat.	**baúrg**	**baúrgim**

Note.—The dat. pl. was formed after the analogy of the **i**-declension (§ 162).

§ **183.** In the same manner are declined:—**alhs**, *temple*; **brusts**, *breast*; **dulþs**, *feast*; **miluks**, *milk*; **mitaþs** (gen. **mitads**), *measure*; **nahts**, *night*, but dat. pl. **nahtam**, formed after the analogy of **dagam** (§ 144); **spaúrds**, *racecourse*; **waíhts**, *thing*.

Note.—**dulþs** and **waíhts** are also declined according to the **i**-declension (§ 162).

5. Neuters.

§ **184.** Sing. nom. acc. **fōn**, *fire*, gen. **funins**, dat. **funin**. No plural forms occur.

CHAPTER XI.

Declension of Adjectives.

§ **185**. Adjectives are declined as strong or weak (§ 294). They have three genders, and the same cases as nouns. The endings of the strong declension are partly nominal and partly pronominal (the latter are given in italics).

A. Strong Declension.

§ **186**. The strong declension contains **a**-stems, **i**-stems, and **u**-stems.

a-stems.

§ **187**. The **a**-stems are subdivided into pure **a**-stems, **ja**-stems, and **wa**-stems, like the corresponding declension of nouns.

Pure a-stems.

	Masc.	*Neut.*	*Fem.*
		Sing.	
Nom.	**blinds**, ***blind***	**blind**, **blind*ata***	**blinda**
Acc.	**blind*ana***	**blind**, **blind*ata***	**blinda**
Gen.	**blindis**	**blindis**	**blind*áizōs***
Dat.	**blind*amma***	**blind*amma***	**blindái**
		Plur.	
Nom.	**blind*ái***	**blinda**	**blindōs**
Acc.	**blindans**	**blinda**	**blindōs**
Gen.	**blind*áizē***	**blind*áizē***	**blind*áizō***
Dat.	**blind*áim***	**blind*áim***	**blind*áim***

Note.—On adjectives like **láus**, *empty* (gen. **láusis**); **gaqiss**, *consenting* (gen. **gaqissis**); see § 141.

§ **188.** Like **blinds** are declined by far the greater majority of Gothic adjectives. Examples are **áiweins**, *eternal*; **aírþeins**, *earthly*; **alls**, *all*; **arms**, *poor*; **áudags**, *blessed*; **baírhts**, *bright*; **báitrs**, *bitter*; **barnisks**, *childish*; **diups**, *deep*; **dumbs**, *dumb*; **dwals**, *foolish*; **fagrs**, *beautiful*; **frōþs** (gen. **frōdis**), *wise*; **fulgins**, *hidden*; **fulls**, *full*; **galeiks**, *like*; **gáurs**, *sad*; **gōþs** (gen. **gōdis**), *good*; **grēdags**, *hungry*; **gulþeins**, *golden*; **háils**, *whole*; **halts**, *lame*; **handugs**, *wise*; **hlūtrs**, *pure*; **hulþs**, *gracious*; **ibns**, *even*; **juggs**, *young*; **kalds**, *cold*; **laggs**, *long*; **lats**, *slothful*; **leitils**, *little*; **liufs** (gen. **liubis**), *dear*; **mahts**, *possible*; **mahteigs**, *mighty*; **manags**, *much*; **mikils**, *great*; **mōdags**, *angry*; **raíhts**, *right*; **saþs** (gen. **sadis**), *full*; **sineigs**, *old*; **siuks**, *sick*; **smals**, *small*; **snutrs**, *wise*; **swarts**, *black*; **swērs**, *honoured*; **swinþs**, *strong*; **tils**, *fit*; **ubils**, *evil*; **unweis**, *unlearned*; **waírþs**, *worthy*; **weihs**, *holy*.

ja-stems.

§ **189.** The **ja**-stems are divided into two classes like the corresponding declension of nouns (§ 148): (1) **ja**-stems with a short radical syllable, and those whose stems end in a vowel; (2) **ja**-stems with a long stem-syllable. The latter only differ from the former in the singular.

Sing.

	Masc.	*Neut.*	*Fem.*
Nom.	**midjis**, *middle*	**midi**, **midj***ata*	**midja**
Acc.	**midj***ana*	**midi**, **midj***ata*	**midja**
Gen.	**midjis**	**midjis**	**midj***áizōs*
Dat.	**midj***amma*	**midj***amma*	**midjái**

	Plur.		
	Masc.	*Neut.*	*Fem.*
Nom.	**midj***ái*	**midja**	**midjōs**
Acc.	**midjans**	**midja**	**midjōs**
Gen.	**midj***áizē*	**midj***áizē*	**midj***áizō*
Dat.	**midj***áim*	**midj***áim*	**midj***áim*

§ **190**. Like **midjis** are declined **fullatōjis**, *perfect*; **niujis**, *new*; **ubiltōjis**, *evil doing*. **Frija-**, *free*, has in the nom. sing. masc. **freis**.

§ **191**.

	Sing.		
	Masc.	*Neut.*	*Fem.*
Nom.	**wilþeis**, *wild*	**wilþi**, **wilþj***ata*	**wilþi**
Acc.	**wilþj***ana*	**wilþi**, **wilþj***ata*	**wilþja**
Gen.	**wilþeis** (or **-jis**?)	**wilþeis** (or **-jis**?)	**wilþj***áizōs*
Dat.	**wilþj***amma*	**wilþj***amma*	**wilþjái**

Note.—The gen. sing. of an adjective belonging to this class is not extant.

§ **192**. Like **wilþeis** are declined **aírzeis**, *astray*; **alþeis**, *old*; **faírneis**, *old*; **wōþeis**, *sweet*.

wa-stems.

§ **193**. The **wa**-stems are declined like the pure **a**-stems. Only a very few adjectives of this class are extant in Gothic: **triggws**, *true*; **lasiws**, *weak*, the regular form of which would be ***lasius** (§ 141), occurs once only, and that in the nom. sing. masc. The nom. singular forms ***qius**, *alive*, pl. **qiwái**; ***fáus**, *little*, pl. **fawái**; ***usskáus**, *vigilant*, pl. **usskawái**, do not occur. See § 141.

i-stems.

§ **194.** The declension of an **i**-stem differs but slightly from that of **midjis**, viz. in the nom. sing. masc. and fem., and in the nominal form of the nom. acc. sing. neut. The gen. sing. fem. of an adjective of this class is not extant; nor is the *-ata* form of the nom. acc. sing. neut.

		Sing.	
	Masc.	*Neut.*	*Fem.*
Nom.	**hráins**, *clean*	**hráin**	**hráins**
Acc.	**hráinj***ana*	**hráin**	**hráinja**
Gen.	**hráinis**	**hráinis**	***hráinj***áizōs*
Dat.	**hráinj***amma*	**hráinj***amma*	**hráinjái**
		Plur.	
Nom.	**hráinj***ái*	**hráinja**	**hráinjōs**
Acc.	**hráinjans**	**hráinja**	**hráinjōs**
Gen.	**hráinj***áizē*	**hráinj***áizē*	**hráinj***áizō*
Dat.	**hráinj***áim*	**hráinj***áim*	**hráinj***áim*

§ **195.** Like **hráins** are declined **analáugns**, *hidden*; **anasiuns**, *visible*; **andanēms**, *pleasant*; **áuþs**, *desert*; **brūks**, *useful*; **gafáurs**, *well-behaved*; **gamáins**, *common*; **sēls**, *kind*; **skáuns**, *beautiful*; **skeirs**, *clear*; **suts**, *sweet*; and a few others.

u-stems.

§ **196.** The **u**-forms appear only in the nom. sing. of all genders and in the acc. sing. neut. The gen. and dat. sing. of all genders are wanting. The ending of the gen. sing. masc. and neut. would probably be **-áus**; cp. the adverbial gen. **filáus** (§ 291). The nom. acc. neut. pl. are also wanting. All the other extant cases have passed over into the **ja**-declension.

	Sing.		
	Masc.	*Neut.*	*Fem.*
Nom.	**hardus**, *hard*	**hardu**, **hardj***ata*	**hardus**
Acc.	**hardj***ana*	**hardu**, **hardj***ata*	**hardja**
Gen.	***hardáus**	***hardáus**	***hardj***áizōs*
Dat.	***hardj***amma*	***hardj***amma*	***hardjái**
	Plur.		
Nom.	**hardj***ái*	**hardja**	**hardjōs**
Acc.	**hardjans**	**hardja**	**hardjōs**
Gen.	**hardj***áizē*	**hardj***áizē*	**hardj***áizō*
Dat.	**hardj***áim*	**hardj***áim*	**hardj***áim*

§ **197.** Like **hardus** are declined the following adjectives:—**aggwus**, *narrow*; **aglus**, *difficult*; **hnasqus**, *soft*; **kaúrus**, *heavy*; **láushandus**, *empty handed*; **manwus**, *ready*; **qaírrus**, *gentle*; **seiþus**, *late*; **tulgus**, *steadfast*; **twalibwintrus**, *twelve years old*; **þaúrsus**, *withered*; **þlaqus**, *soft*.

B. Weak Declension.

§ **198.** The weak declension of adjectives agrees exactly with that of the three nouns **hana** (§ 170), **haírtō** (§ 175), and **tuggō** (§ 172).

	Sing.		
	Masc.	*Neut.*	*Fem.*
Nom.	**blinda**, *blind*	**blindō**	**blindō**
Acc.	**blindan**	**blindō**	**blindōn**
Gen.	**blindins**	**blindins**	**blindōns**
Dat.	**blindin**	**blindin**	**blindōn**
	Plur.		
Nom.	**blindans**	**blindōna**	**blindōns**
Acc.	**blindans**	**blindōna**	**blindōns**
Gen.	**blindanē**	**blindanē**	**blindōnō**
Dat.	**blindam**	**blindam**	**blindōm**

§ **199.** In the same manner are declined the weak forms of the **ja**-stems. The **i**- and **u**-stems are also thus declined, but have the endings **-ja**, **-jō**, **-jō** in the nom. sing. like the **ja**-stems, thus:—

ja-stems.

Sing.

	Masc.	*Neut.*	*Fem.*
Nom.	**niuja**, *new*	**niujō**	**niujō**
Acc.	**niujan**	**niujō**	**niujōn**
	&c.	&c.	&c.

Sing.

Nom.	**wilþja**, *wild*	**wilþjō**	**wilþjō**
Acc.	**wilþjan**	**wilþjō**	**wilþjōn**
	&c.	&c.	&c.

i-stems.

Sing.

	Masc.	*Neut.*	*Fem.*
Nom.	**hráinja**, *clean*	**hráinjō**	**hráinjō**
Acc.	**hráinjan**	**hráinjō**	**hráinjōn**
	&c.	&c.	&c.

u-stems.

Sing.

	Masc.	*Neut.*	*Fem.*
Nom.	**hardja**, *hard*	**hardjō**	**hardjō**
Acc.	**hardjan**	**hardjō**	**hardjōn**
	&c.	&c.	&c.

C. Declension of Participles.

§ **200**. In the nom. sing. masc. the present participle has both a strong form **nimands** and a weak form **nimanda.** In other respects the declension of the present participle agrees exactly with that of the three nouns **hana** (§ 170), **haírtō** (§ 175), and **managei** (§ 172).

Sing.

	Masc.	*Neut.*	*Fem.*
Nom.	**nimands, nimanda,** *taking*	**nimandō**	**nimandei**
Acc.	**nimandan**	**nimandō**	**nimandein**
Gen.	**nimandins**	**nimandins**	**nimandeins**
Dat.	**nimandin**	**nimandin**	**nimandein**

Plur.

Nom.	**nimandans**	**nimandōna**	**nimandeins**
Acc.	**nimandans**	**nimandōna**	**nimandeins**
Gen.	**nimandanē**	**nimandanē**	**nimandeinō**
Dat.	**nimandam**	**nimandam**	**nimandeim**

§ **201**. The past participle has both the strong and the weak declension. In the former case it is declined like **blinds** (§ 187), and in the latter like **blinda** (§ 198).

§ **202**. **Strong.**

Sing.

	Masc.	*Neut.*	*Fem.*
Nom.	**numans,** *taken*	**numan, numanata**	**numana**
Acc.	**numanana**	**numan, numanata**	**numana**
	&c.	&c.	&c.

In the same manner are declined the past participles of weak verbs, as **nasiþs,** *saved*, acc. **nasidana**; **salbōþs,** *anointed*,

acc. **salbōdana**, &c. On the interchange of **þ** and **d** see § 139.

§ **203**. **Weak.**

	Sing.		
	Masc.	*Neut.*	*Fem.*
Nom.	**numana**	**numanō**	**numanō**
	nasida	**nasidō**	**nasidō**
Acc.	**numanan**	**numanō**	**numanōn**
	nasidan	**nasidō**	**nasidōn**
	&c.	&c.	&c.

D. The Comparison of Adjectives.

1. The Comparative Degree.

§ **204**. The comparative is formed by means of the two suffixes **-iz-** (=OHG. **-ir-**) and **-ōz-** (=OHG. **-ōr-**). It follows the weak declension and is declined like the present participle (§ 200), except that the nom. sing. masc. is always weak. **ja**-stems, **i**-stems, and **u**-stems take the suffix **-iz-**; pure **a**-stems sometimes take the one, sometimes the other suffix, thus:—

Positive.	Comparative.
managś, *great*	**managiza**
juggs, *young*	**jūhiza** (§§ 60, 119)
swinþs, *strong*	**swinþōza**
alþeis, *old*	**alþiza**
suts, *sweet*	**sutiza**
hardus, *hard*	**hardiza**

2. The Superlative.

§ **205**. The superlative is formed by means of the two suffixes **-ist-** and **-ōst-**. The rule seems to have been that adjectives which had **-iz-** in the comparative had **-ist-** in the superlative, and those which had **-ōz-** in the comparative had **-ōst-** in the superlative; but there are not sufficient examples of the comparative and superlative of the same adjective extant to enable us to establish the rule with certainty. The superlative has both the strong and weak declension. In the former case it is declined like **blinds** (§ 187), except that the neut. nom. acc. sing. in **-ata** does not occur, and perhaps was not in use; and in the latter case like **blinda** (§ 198). Examples of the superlative are **armōsts**, *poorest*; **háuhists**, *highest*; **managists**, *greatest*.

3. Irregular Comparison.

§ **206**. The following adjectives form their comparative and superlative from a different root or stem than the positive:—

Pos.	Comp.	Superl.
gōþs (gen. **gōdis**), *good*	**batiza**	**batists**
leitils, *little*	**minniza**	**minnists**
mikils, *great*	**máiza**	**máists**
sineigs, *old*	wanting	**sinista**
ubils, evil	**waírsiza**	wanting

Note.—**sinista** is used as the translation of Gr. πρεσβύτερος, *elder*, **þái sinistans**, *the elders*.

§ **207**. There are also six superlative forms ending in **-ma**, **-tuma**, **-duma**, which have been formed from adverbial stems: **fruma**, *first*; **innuma**, *inmost*; **aúhuma**, *higher*; **aftuma**,

last; **iftuma**, *next*; **hleiduma**, *left*. They are all declined weak, and the feminine follows **managei** (§ 172). **aúhuma** and **hleiduma** have lost their superlative meaning. To **aúhuma** a new superlative **aúhumists** (**aúhmists**), *highest*, was formed: in like manner **frumists**, *first*, *foremost*; **aftumists**, *last*, *aftermost*; **hindumists**, *hindmost*, from ***hinduma**; **spēdumists**, *last*, from ***spēduma**, are properly double superlatives.

Numerals.

1. Cardinals.

§ **208**. The extant cardinal numerals are:—**áins**, *one*; **twái**, *two*; **þrija** (neut.), *three*; **fidwōr**, *four*; **fimf**, *five*; **saíhs**, *six*; **sibun**, *seven*; **ahtáu**, *eight*; **niun**, *nine*; **taíhun**, *ten*; ***áinlif** (but dat. **áinlibim**), *eleven*; **twalif** (dat. **twalibim**), *twelve*; **fidwōrtaíhun**, *fourteen*; **fimftaíhun**, *fifteen*; **twái tigjus**, *twenty*; ***þreis tigjus** (but acc. **þrins tiguns**), *thirty*; **fidwōr tigjus**, *forty*; **fimf tigjus**, *fifty*; **saíhs tigjus**, *sixty*; **sibuntēhund**, *seventy*; **ahtáutēhund**, *eighty*; **niuntēhund** (gen. **niuntēhundis**), *ninety*; **taíhuntēhund** (**taíhuntaíhund**), *hundred*; **twa hunda**, *two hundred*; **þrija hunda**, *three hundred*; **fimf hunda**, *five hundred*; **niun hunda**, *nine hundred*; **þūsundi**, *thousand*; **twōs þūsundjōs**, *two thousand*; **·g·** (= ***þreis**, see § 3) **þūsundjōs**, *three thousand*; **fidwōr þūsundjōs**, *four thousand*; **fimf þūsundjōs**, *five thousand*; and the datives **miþ taíhun þūsundjōm**, *with ten thousand*; **miþ twáim tigum þūsundjō**, *with twenty thousand*. See § 3.

§ **209**. The first three cardinal numerals are declinable in all cases and genders.

§ **210**. (1) **áins**, neut. **áin**, **áinata**, fem. **áina** is always

strong and is declined like **blinds** (§ 187). Plural forms meaning *only, alone* also occur.

§ **211.** (2)

	Masc.	*Neut.*	*Fem.*
Nom.	**twái**	**twa**	**twōs**
Acc.	**twans**	**twa**	**twōs**
Gen.	**twaddjē**	**twaddjē**	—
Dat.	**twáim**	**twáim**	**twáim**

§ **212.** (3)

	Masc.	*Neut.*	*Fem.*
Nom.	***þreis**	**þrija**	***þreis**
Acc.	**þrins**	**þrija**	**þrins**
Gen.	**þrijē**	**þrijē**	—
Dat.	**þrim**	**þrim**	—

§ **213.** The cardinal numerals 4–15 usually remain uninflected; when inflected they follow the **i**-declension (§ 159), forming their dat. in **-im**, gen. in **-ē**; the existing examples are dat. **fidwōrim, taíhunim, áinlibim, twalibim, fimftaíhunim**, gen. **niunē, twalibē.** The cardinal numerals 20–60 are formed by means of the units and the noun ***tigus**, *decade*, which does not exist in the singular, but in the plural is declined like **sunus** (§ 166). These numerals govern the gen. case. The existing acc. gen. dat. forms are:—acc. **þrins tiguns, fidwōr tiguns, fimf tiguns**; gen. **þrijē tigiwē**; dat. **twáim tigum, saíhs tigum.** The formation of the numerals 70–100 is difficult to explain; for an account of the various explanations hitherto proposed, see Osthoff-Brugmann's 'Morphologische Untersuchungen,' v. pp. 11–17. The numerals 200, 300, 500, 900 are formed from the units and the neut. noun **hund**, *hundred*, which is declined like **waúrd** (§ 146). They govern the gen. case.

The only existing inflected forms of the oblique cases are: dat. **twáim hundam, fimf hundam**; **þūsundi** is a fem. noun, declined like **bandi** (§ 157), and governs the gen. case. The examples of the oblique cases are: dat. **fidwōr þūsundjōm, fimf þūsundjōm**, and those given in § 208.

2. Ordinals.

§ **214**. The extant ordinals are:—**fruma** (**frumists**, § 207), *first*; **anþar**, *second*; **þridja**, *third*; **saíhsta**, *sixth*; **ahtuda**, *eighth*; **niunda**, *ninth*; **taíhunda**, *tenth*; **fimftataíhunda**, *fifteenth* (dat. **fimftataíhundin**).

§ **215**. **fruma** follows the weak declension, the fem. of which is declined like **managei** (§ 172). **anþar** is declined strong like **blinds** (§ 187), except that the nom. acc. neut. never ends in **-ata**; nom. masc. **anþar** (§ 141), neut. **anþar**, fem. **anþara**. The remaining ordinals are declined weak like **blinda** (§ 198).

3. Other Numerals.

§ **216**. *Both* is expressed by masc. nom. **bái**, acc. **bans**, dat. **báim**, neut. nom. acc. **ba**; also by masc. nom. **bajōþs**, dat. **bajōþum**.

§ **217**. The only extant simple distributive numeral is **tweihnái**, *two each*, of which the fem. acc. **tweihnōs**, dat. **tweihnáim** occur. Distributive numerals are expressed by prepositional or pronominal phrases: **bi twans aíþþáu máist þrins**, *by twos or at most by threes*; **ana ƕarjanōh** (§ 234) **fimftiguns**, *by fifties in each* (*company*); **insandida ins twans ƕanzuh** (§ 234), *he sent them forth two and two.*

§ **218**. Multiplicatives are formed by adding the adj. **falþ-** to the cardinals. They are **ainfalþs**, *onefold*, *simple*; **fidur-**

falþs, *fourfold*; **taíhuntaíhundfalþs**, *hundredfold*; **managfalþs**, *manifold*.

NOTE.—Observe that instead of **fidwōr** we have **fidur-** in compounds; other examples are: **fidurdōgs** (adj.), *space of four days*; **fidurragineis**, *tetrarchate*; cp. OE. **fyðerfēte**, *fourfooted*.

§ **219**. Numeral adverbs in answer to the question, *how often?* are expressed by numerals together with the dat. sing. and pl. of ***sinþs**, *time* (lit. *a going*): **áinamma sinþa**, *once*; **anþaramma sinþa**, *a second time*; **twáim sinþam**, *twice*; **þrim sinþam**, *thrice*; **fimf sinþam**, *five times*; **sibun sinþam**, *seven times*; cp. OE. **ǣne sīða**, *once*; **fīf sīðum**, *five times*.

CHAPTER XII.

PRONOUNS.

§ **220**. **1. Personal.**

FIRST PERSON.

	SING.	DUAL.	PLUR.
Nom.	**ik**, *I*	**wit**	**weis**
Acc.	**mik**	**ugkis, ugk**	**uns, unsis**
Gen.	**meina**	**ugkara**	**unsara**
Dat.	**mis**	**ugkis**	**uns, unsis**

SECOND PERSON.

	SING.	DUAL.	PLUR.
Nom.	**þu**, *thou*	***jut**	**jus**
Acc.	**þuk**	**igqis**	**izwis**
Gen.	**þeina**	**igqara**	**izwara**
Dat.	**þus**	**igqis**	**izwis**

THIRD PERSON.

SING.

	Masc.	*Neut.*	*Fem.*
Nom.	**is**, *he*	**ita**, *it*	**si**, *she*
Acc.	**ina**	**ita**	**ija**
Gen.	**is**	**is**	**izōs**
Dat.	**imma**	**imma**	**izái**

PLUR.

Nom.	**eis**	**ija**	***ijōs**
Acc.	**ins**	***ija**	**ijōs**
Gen.	**izē**	***izē**	**izō**
Dat.	**im**	**im**	**im**

§ **221.** 2. **Reflexive.**

Acc. **sik**, *oneself*
Gen. **seina**
Dat. **sis**

NOTE.—**sik, seina, sis** are used for both numbers and all genders of the third person.

3. **Possessive.**

§ **222.** The possessive pronouns of the first and second persons are formed from the gen. case of the corresponding personal pronouns, thus **meins**, *my*; ***ugkar**, *of us two*; **unsar**, *our*; **þeins**, *thy*; **igqar**, *of you two*; **izwar**, *your*.

The possessive pronoun of the third person is formed from the gen. of the reflexive pronoun for the acc. gen. dat. sing. and plural. This form of the possessive pronoun is only used when it relates to the subject of its own sentence. When it relates to any word other than the subject of its own sentence, it is expressed by the gen. case of the personal pronoun masc. and neut. sing. **is**, plural **izē**; fem. sing. **izōs**, plural **izō**.

The nom. of the possessive pronoun for both sing. and plural all genders is expressed by the gen. case of the personal pronoun (§ 220). See § 295.

§ **223.** The possessive pronouns are declined according to the strong declension like **blinds** (§ 187). The possessive pronouns ending in **-ar** do not have the form in **-ata** in the nom. acc. sing. neut. On the nom. sing. masc. **unsar**, &c., see § 141 :—

	Sing.		
	Masc.	*Neut.*	*Fem.*
Nom.	**meins**	**mein, meinata**	**meina**
	unsar	**unsar**	**unsara**
Acc.	**meinana**	**mein, meinata**	**meina**
	unsarana	**unsar**	**unsara**
	seinana	**sein, seinata**	**seina**

4. Demonstrative.

§ **224**. The simple demonstrative **sa, þata, sō** was used both as demonstrative pronoun *this*, *that*, and as definite article, *the*.

	Sing.		
	Masc.	*Neut.*	*Fem.*
Nom.	**sa**	**þata**	**sō**
Acc.	**þana**	**þata**	**þō**
Gen.	**þis**	**þis**	**þizōs**
Dat.	**þamma**	**þamma**	**þizái**
	Plur.		
Nom.	**þái**	**þō**	**þōs**
Acc.	**þans**	**þō**	**þōs**
Gen.	**þizē**	**þizē**	**þizō**
Dat.	**þáim**	**þáim**	**þáim**

NOTE.—1. An instrumental neut. sing. has been preserved in the phrase **ni þē haldis**, *none the more*, and as a factor in several conjunctions: **bi-þē**, *whilst*; **jaþ-þē**, *and if*; **þē-ei**, *that*, &c.

2. The final **a** in **þata** is usually elided before **ist**, **þat' ist**.

§ **225**. The compound demonstrative pronoun is formed from the simple one by affixing the enclitic particle **-uh**.

SING.

	Masc.	*Neut.*	*Fem.*
Nom.	**sah**, *this*, *that*	**þatuh**	**sōh**
Acc.	**þanuh**	**þatuh**	**þōh**
Gen.	**þizuh**	**þizuh**	**þizōzuh**
Dat.	**þammuh**	**þammuh**	**þizáih**

PLUR.

Nom.	**þáih**	**þōh**	**þōzuh**
Acc.	**þanzuh**	**þōh**	**þōzuh**
Gen.	**þizēh**	**þizēh**	**þizōh**
Dat.	**þáimuh**	**þáimuh**	**þáimuh**

NOTE.—1. Of the plural of all genders only the nom. masc. is extant, and of the fem. sing. only the nom. is found.

2. Where the cases of the simple pronoun end in **-a** this **a** is elided before the **u** (except in the nom. sing. masc.), but after a long vowel or a diphthong the **u** of **uh** is elided. On the **z** in **þizuh**, &c., see § 141.

§ **226**. Of the demonstrative pronoun ***his** only the acc., dat. sing. of the masc. and neut. have been preserved in a few adverbial phrases of time, as **himma daga**, *on this day*, *to-day*; **und hina dag**, *to this day*; **fram himma**, *henceforth*; **und hita**, **und hita nu**, *till now*, *hitherto*.

§ **227**. **jáins**, *that*, *yon*, is declined like **blinds** (§ 187). The nom. acc. sing. neut. is always **jáinata**.

§ **228**. **silba**, *self*; and **sama**, *same*; are declined like **blinda** (§ 198).

5. Relative.

§ **229**. A relative pronoun proper did not exist in Gothic. its place was supplied by affixing to simple demonstrative or personal pronouns the particle **ei**, *that*.

§ **230**. The relative pronoun of the third person is expressed by affixing the particle **ei** to the simple demonstrative **sa**, **þata**, **sō**, and is declined as follows :—

	Masc.	Neut.	Fem.
		SING.	
Nom.	**saei**	**þatei**	**sōei**
Acc.	**þanei**	**þatei**	**þōei**
Gen.	**þizei**	**þizei**	**þizōzei**
Dat.	**þammei**	**þammei**	**þizáiei**
		PLUR.	
Nom.	**þáiei**	**þōei**	**þōzei**
Acc.	**þanzei**	**þōei**	**þōzei**
Gen.	**þizēei**	**þizēei**	***þizōei**
Dat.	**þáimei**	**þáimei**	**þáimei**

NOTE.—1. An instrumental neut. **þē-ei** also occurs, but only as a conjunction. **þatei** is also used as a conjunction.

2. Where the cases of the simple pronoun end in **-a** this **-a** is elided before the particle **ei** (except in the nom. sing. masc.). On the **z** in **þizei**, &c., see § 141.

3. Besides the nom. sing. forms **saei**, **sōei**, there also occur forms made from the personal pronouns, thus masc. **izei** (from **is + ei**); fem. **sei** (from **si + ei**), which is more frequently met with than **sōei**. Instead of **izei** the form **izē** occasionally occurs (cp. §§ 6, 7). The form **izei** (**izē**) is sometimes also used for the nom. pl. masc.; **þái sind þái izē**, *these are they who*; **atsaíhviþ faúra liugnapraúfētum þáim izei qimand at izwis**, *beware of false prophets*, of them who *come to you*.

§ **231**. The relative pronoun for the first and second

persons is expressed by suffixing **ei** to the respective personal pronouns, thus **ikei**, (*I*) *who*; **þuei**, (*thou*) *who*; **þukei**, (*thee*) *whom*; **þuzei**, (*to thee*) *whom*; **juzei**, (*ye*) *who*; dat. pl. **izwizei**, (*to you*) *whom*.

6. Interrogative.

§ **232**. Of the simple interrogative pronoun, only singular forms occur.

	Masc.	*Neut.*	*Fem.*
Nom.	**ƕas**, *who*	**ƕa**, *what*	**ƕō**
Acc.	**ƕana**	**ƕa**	**ƕō**
Gen.	**ƕis**	**ƕis**	***ƕizōs**
Dat.	**ƕamma**	**ƕamma**	**ƕizái**

Note.—1. An instrumental neut. **ƕē**, *how*, is also found.

2. A trace of the plural occurs in the compound form **ƕanzuh** (§ 234); **insandida ins twans ƕanzuh**, *he sent them forth two and two.*

3. On **ƕas**, **ƕa**, **ƕō**, used as an indefinite pronoun, see § 238.

§ **233**. Nom. sing. masc. and neut. **ƕaþar**, *which of two*, (other cases do not occur); **ƕarjis**, *which* (*out of many*), inflected like **midjis** (§ 189), except that the neut. nom. sing. always ends in **-ata**; **ƕileiks**, *what sort of*; **ƕēláuþs** (fem. **ƕēláuda**), *how great*; **swaleiks**, *such*; **swaláuþs** (fem. **swaláuda**), *so great*. The extant cases of the last four words are inflected like **blinds** (§ 187).

7. Indefinite.

§ **234**. From **ƕas**, **ƕarjis**, **ƕaþar** are formed by means of the particle **uh**, the three indefinite pronouns **ƕazuh**, *each*, *every*; **ƕarjizuh**, *each*, *every*; **ƕaþaruh**, *each of two*; but of

the last only the dat. masc. occurs **ƕaþaramměh** (and in the form **áinƕaþaramměh**, *to each one of two*). The other two are declined thus:—

SING.

	Masc.	*Neut.*	*Fem.*
Nom.	**ƕazuh**	**ƕah**	**ƕōh**
Acc.	**ƕanōh**	**ƕah**	**ƕōh**
Gen.	**ƕizuh**	**ƕizuh**	**ƕizōzuh**
Dat.	**ƕammēh**	**ƕammēh**	**ƕizáih**

NOTE.—Of the fem. only the nom. occurs. Acc. pl. masc. **ƕanzuh** also occurs (§ 232 note).

SING.

	Masc.	*Neut.*	*Fem.*
Nom.	**ƕarjizuh**	**ƕarjatōh**	**ƕarjōh**
Acc.	**ƕarjanōh**	**ƕarjatōh**	**ƕarjōh**
Gen.	**ƕarjizuh**	**ƕarjizuh**	**ƕarjizōzuh**
Dat.	**ƕarjammēh**	**ƕarjammēh**	**ƕarjáih**

NOTE.—1. Of the neut. only the nom. and of the fem. only the acc. occur.

2. The uninflected form **áin-** prefixed to **ƕarjizuh** forms the compound **áinƕarjizuh**, *every one*. The following cases are found: masc. sing. nom. **áinƕarjizuh**, acc. **áinƕarjanōh**, gen. **áinƕarjizuh**, dat. **áinƕarjammēh**, nom. sing. neut. **áinƕarjatōh**.

§ **235.** The three combinations **ƕazuh saei**, **saƕazuh saei**, **saƕazuh izei** are used in the nom. sing. masc. with the meaning *whosoever*; the corresponding neut., which only occurs in the acc. sing., is **þataƕah þei**, *whatsoever*. Another compound indefinite pronoun with the same meaning is formed by prefixing an indeclinable **þis** to **ƕazuh**,

ƕah, followed by **saei** (neut. **þatei**), **þei**, or **ei**. It is declined as follows:—

	Masc.	*Neut.*
Nom.	**þisƕazuh saei**	**þisƕah þei** or **þatei**
Acc.	**þisƕanōh saei**	**þisƕah þei** or **þatei**
Gen.	wanting	**þisƕizuh þei**
Dat.	**þisƕammēh saei**	**þisƕammēh þei**

§ **236**. **Sums**, *some one, a certain one*, declined like **blinds** (§ 187). **Sums . . . sums** (=Gr. ὁ μέν . . . ὁ δέ), *the one . . . the other*; in this usage the particle **uh** is generally added to the second member, and sometimes to the first also, as nom. pl. **sumái(h) . . . sumáih**, *some . . . and others*.

§ **237**. From **ƕas**, *who*, **manna**, *man*, **áins**, *one*, are formed with the enclitic particle **hun**, the three indefinite pronouns **ƕashun**, **mannahun**, **áinshun**. They always occur along with the negative particle **ni** in the meaning *no one, no, none* (neut.), *nothing*. Of the first only the nom. sing. masc. **ni ƕashun**, *no one*, occurs. Of the second, which is naturally always masc., we have sing. nom. **ni mannahun**, *no one*, acc. **ni mannanhun**, gen. **ni manshun**, dat. **ni mannhun**. **Ni áinshun**, *no one, no, none* (neut.), *nothing*, is declined thus—

Sing.

	Masc.	*Neut.*	*Fem.*
Nom.	**áinshun**	**áinhun**	**áinōhun**
Acc.	**áinnōhun** / **áinōhun**	**áinhun**	**áinōhun**
Gen.	**áinishun**	**áinishun**	***áináizōshun**
Dat.	**áinummēhun**	**áinummēhun**	**áináihun**

§ **238**. The simple interrogative **ƕas, ƕa** is often used indefinitely with the meaning *anyone*, neut. *anything*; also the numeral **áins**, *one, a certain one.*

CHAPTER XIII.

VERBS.

§ **239**. The Gothic verb has the following independent forms:—

Two voices: active and passive. The passive (originally middle) only occurs in the indicative and subjunctive present; the other forms are supplied by the past participle used with **waírþan** or **wisan**. See § 297.

Three numbers: singular, dual, and plural. In the passive there is no dual, and in the dual active the third person is wanting.

Three persons: The third person of the dual is wanting. In the present passive there is only one form for all three persons of the plural.

Two tenses: present and preterite.

Two complete moods: indicative and subjunctive (originally optative), besides an imperative which is only used in the present tense of the active.

A present infinitive which is an uninflected verbal substantive, a present participle with active meaning, and a past participle with passive meaning.

Conjugation.

§ **240**. The Gothic verbs are divided into two great classes (strong and weak) according to the formation of the preterite tense. Besides these two great classes of strong and weak verbs, there are a few others which will be treated under the general heading *Minor Groups*.

§ **241**. Strong verbs form their preterite by ablaut (**nima**, *I take*, **nam**, *I took*), or simply by reduplication (**háita**, *I call*, **haíháit**, *I called*), or else by ablaut and reduplication combined (**tēka**, *I touch*, **taítōk**, *I touched*). The strong verbs are subdivided into two classes: non-reduplicated and reduplicated verbs. The non-reduplicated verbs are divided into six classes according to the first six ablaut-series given in § 105. The reduplicated verbs, which form their preterite by ablaut and reduplication combined, belong to the seventh ablaut-series (§ 105). Both these and those which form their preterite by reduplication simply, are here put together and called Class VII

§ **242**. Weak verbs form their preterite by the addition of the syllable **-da**, (**-ta**), as **sōkja**, *I seek*, **sōkida**, *I sought*; **bugja**, *I buy*, **baúhta**, *I bought*; **salbō**, *I anoint*, **salbōda**, *I anointed*. The weak verbs, which for the most part are derivatives, are divided into four classes according as the infinitive ends in **-jan** (**sōkjan**, *to seek*), **-ōn** (**salbōn**, *to anoint*), **-an** (**haban**, *to have*), **-nan** (**fullnan**, *to become full*).

A. Strong Verbs.

§ **243**. The conjugation of **niman**, *to take*, and **háitan**, *to call*, will serve as models for all strong verbs.

a. **Active.**

Present.

	Indic.		Subj.	
Sing. 1.	**nima**	**háita**	**nimáu**	**háitáu**
2.	**nimis**	**háitis**	**nimáis**	**háitáis**
3.	**nimiþ**	**háitiþ**	**nimái**	**háitái**
Dual 1.	**nimōs**	**háitōs**	**nimáiwa**	**háitáiwa**
2.	**nimats**	**háitats**	**nimáits**	**háitáits**
Plur. 1.	**nimam**	**háitam**	**nimáima**	**háitáima**
2.	**nimiþ**	**háitiþ**	**nimáiþ**	**háitáiþ**
3.	**nimand**	**háitand**	**nimáina**	**háitáina**

Imperative.

Sing. 2.	**nim**	**háit**
3.	**nimadáu**	**háitadáu**
Dual 2.	**nimats**	**háitats**
Plur. 1.	**nimam**	**háitam**
2.	**nimiþ**	**háitiþ**
3.	**nimandáu**	**háitandáu**

Infinitive.

niman **háitan**

Participle.

nimands **háitands**

Preterite.

	Indic.		Subj.	
Sing. 1.	**nam**	**haíháit**	**nēmjáu**	**háíháitjáu**
2.	**namt**	**haíháist**	**nēmeis**	**haíháiteis**
3.	**nam**	**haíháit**	**nēmi**	**haíháiti**

	Indic.		Subj.	
Dual 1.	**nēmu**	**haíháitu**	**nēmeiwa**	**haíháiteiwa**
2.	**nēmuts**	**haíháituts**	**nēmeits**	**haíháiteits**
Plur. 1.	**nēmum**	**haíháitum**	**nēmeima**	**haíháiteima**
2.	**nēmuþ**	**haíháituþ**	**nēmeiþ**	**haíháiteiþ**
3.	**nēmun**	**haíháitun**	**nēmeina**	**haíháiteina**

Participle.

numans	**háitans**

b. Passive.

Present.

	Indic.		Subj.	
Sing. 1.	**nimada**	**háitada**	**nimáidáu**	**háitáidáu**
2.	**nimaza**	**háitaza**	**nimáizáu**	**háitáizáu**
3.	**nimada**	**háitada**	**nimáidáu**	**háitáidáu**
Plur. 1, 2, 3.	**nimanda**	**háitanda**	**nimáindáu**	**háitáindáu**

Note.—1. Owing to the limited amount of Gothic which has come down to us, there is not a single verb extant in all its forms. Of most verbs only very few forms occur, and of many only one or two. The forms wanting in the paradigms of **niman** and **háitan** have been supplied from the extant forms of other verbs. The first pers. dual pret. subj. does not occur at all, either in strong or weak verbs, but it may be inferred to have been **nēm-eiwa** because of the corresponding present, **nim-áiwa**.

2. In the imperative 2 pers. sing. and pret. indic. 1, 3 pers. sing., final **b**, **d** become **f**, **þ**, as imper. **gif**, pret. **gaf**, inf. **giban**, *to give*; pret. **af-skáuf**, **baþ**, **-báuþ**, inf. **af-skiuban**, *to push aside*; **bidjan**, *to pray*; **-biudan**, *to bid*. See §§ 133, 139.

3. In the 2 pers. sing. pret. indic., **b** appears as **f**, and a dental appears as **s**, before the personal ending, as **gaft**, inf. **giban**, *to give*; **grōft**, inf. **graban**, *to dig*; **ana-báust**, inf. **ana-biudan**, *to bid*; **bi-gast**, inf. **bi-gitan**, *to find*; **haíháist**, inf. **háitan**, *to call*; **qast**, inf. **qiþan**, *to say*. See § 120.

1. Non-reduplicated Strong Verbs.

§ **244**. In order to be able to conjugate a strong verb of the non-reduplicated class, it is necessary to know the four stems, as seen (1) in the infin., (2) 1 pers. sing. pret. indic., (3) 1 pers. pl. pret. indic., (4) the past participple. See §§ 105, 107.

§ **245**. **Class I.**

Infin.	Pret. Sg.	Pret. Pl.	P.P.
ei	**ái**	**i** (**aí**, § 67)	**i** (**aí**, § 67)
beidan, *to await*	**báiþ**	**bidum**	**bidans**
sneiþan, *to cut*	**snáiþ**	**sniþum**	**sniþans**
leiƕan, *to lend*	**láiƕ**	**laíƕum**	**laíƕans**

§ **246**. To this class also belong:—**beitan**, *to bite*; **deigan**, *to knead*; **dreiban**, *to drive*; **greipan**, *to seize*; **hneiwan**, *to bow*; **bi-leiban**, *to remain*; **ga-leiþan**, *to go*; **ur-reisan**, *to arise*; **skeinan**, *to shine*; **dis-skreitan**, *to rend*; **ga-smeitan**, *to smear*; **speiwan**, *to spit*; **steigan**, *to ascend*; **sweiban**, *to cease*; **ga-teihan**, *to tell*; **þeihan**, *to thrive*; **þreihan**, *to press upon*; **weihan**, *to fight*; **weipan**, *to crown*; **in-weitan**, *to worship*.

§ **247**. **Class II.**

Infin.	Pret. Sg.	Pret. Pl.	P.P.
iu	**áu**	**u** (**aú**, § 71)	**u** (**aú**, § 69)
ana-biudan, *to bid*	**-báuþ**	**-budum**	**-budans**
driusan, *to fall*	**dráus**	**drusum**	**drusans**
tiuhan, *to lead*	**táuh**	**taúhum**	**taúhans**

§ **248.** To this class also belong :—**biugan,** *to bend* ; **driugan,** *to serve as a soldier* ; **giutan,** *to pour* ; **hiufan,** *to mourn* ; **dis-hniupan,** *to break asunder* ; **kiusan,** *to test* ; **kriu-stan,** *to gnash* ; **liudan,** *to grow* ; **liugan,** *to lie* ; **fra-liusan,** *to lose* ; **ga-lūkan,** *to shut* ; **niutan,** *to enjoy* ; **siukan,** *to be sick* ; **af-skiuban,** *to push aside* ; **sliupan,** *to slip* ; **þliuhan,** *to flee* ; **us-þriutan,** *to trouble.*

NOTE.—**ga-lūkan** (**-láuk, -lukum, -lukans**), is properly an aorist present, like Gr. τῡ́φω, τρῑ́βω.

CLASS III.

§ **249.** To this class belong all strong verbs having a medial, nasal, or liquid + a consonant, and a few others in which the vowel is followed by two consonants other than nasal or liquid + a consonant. Cp. § 107.

INFIN.	PRET. SG.	PRET. PL.	P.P.
i (**aí**, §§ 65, 67)	**a**	**u** (**aú**, § 71)	**u** (**aú**, §§ 69, 71)
bindan, *to bind*	**band**	**bundum**	**bundans**
hilpan, *to help*	**halp**	**hulpum**	**hulpans**
waírþan, *to become*	**warþ**	**waúrþum**	**waúrþans**

§ **250.** To this class also belong :—**baírgan,** *to keep* ; **bliggwan** (§ 129 note), *to beat* ; **brinnan,** *to burn* ; **drigkan,** *to drink* ; **filhan,** *to hide* ; **finþan,** *to find* ; **us-gildan,** *to repay* ; **du-ginnan,** *to begin* ; **uf-gaírdan,** *to gird up* ; **fra-hinþan,** *to capture* ; **ƕaírban,** *to walk* ; **af-linnan,** *to depart* ; **rinnan,** *to run* ; **siggwan,** *to sing* ; **sigqan,** *to sink* ; **fra-slindan,** *to swallow up* ; **spinnan,** *to spin* ; **stigqan,** *to thrust* ; **af-swaírban,** *to wipe out* ; **swiltan,** *to die* ; **ana-trimpan,**

to tread on; **at-þinsan**, *to attract*; **ga-þaírsan**, *to wither*; **þriskan**, *to thresh*; **waírpan**, *to throw*; **wilwan**, *to rob*; **windan**, *to wind*; **winnan**, *to suffer*; **ga-wrisqan**, *to bear fruit.*

Class IV.

§ **251**. To this class belong strong verbs whose stems end in a single nasal or liquid, and a few others. Cp. § 107.

Infin.	Pret. Sg.	Pret. Pl.	P.P.
i (**aí**, § 65)	**a**	**ē**	**u** (**aú**, § 69)
niman, *to take*	**nam**	**nēmum**	**numans**
baíran, *to bear*	**bar**	**bērum**	**baúrans**

§ **252**. To this class belong also:—**brikan**, *to break*; **qiman**, *to come*; **stilan**, *to steal*; **ga-taíran**, *to destroy*; **ga-timan**, *to suit*; **trudan**, *to tread.*

Note.—**trudan** (***traþ**, ***trēdum**, **trudans**), is properly an aorist present, like **ga-lūkan** (§ 248 note).

Class V.

§ **253**. To this class belong strong verbs having **i** (**aí**) in the infinitive, and whose stems end in a single consonant other than a liquid or a nasal. Cp. § 107.

Infin.	Pret. Sg.	Pret. Pl.	P.P.
i (**aí**, § 65)	**a**	**ē**	**i** (**aí**, § 65)
giban, *to give*	**gaf**	**gēbum**	**gibans**
qiþan, *to say*	**qaþ**	**qēþum**	**qiþans**
saíƕan, *to see*	**saƕ**	**sēƕum**	**saíƕans**
sniwan, *to hasten*	**snáu** (§ 129)	**snēwum**	**sniwans**

§ **254**. To this class also belong:—**bidjan**, *to pray*; **diwan**, *to die*; **fitan**, *to travail in birth*; **fraíhnan**, *to ask*; **bi-gitan**, *to find*; **hlifan**, *to steal*; **itan**, *to eat*; **ligan**, *to lie down*; **lisan**, *to gather*; **mitan**, *to measure*; **ga-nisan**, *to be saved*; **niþan**, *to help*; **rikan**, *to heap up*; **sitan**, *to sit*; **ga-widan**, *to bind*; **ga-wigan**, *to shake down*; **wisan**, *to be*, *remain*; **wrikan**, *to persecute*.

Note.—In **bidjan** (**baþ**, **bēdum**, **bidans**), the **j** belongs to the present only. In the present tense **bidjan** is conjugated like **nasjan** (§ 261). **sitan**, **ligan** are new formations. The regular forms would be ***sitjan**, ***ligjan**, cp. the corresponding forms of the other Germanic languages.

In **fraíhnan** (**frah**, **frēhum**, **fraíhans**), the **n** belongs to the present only. The pret. of **itan** is **ēt** (occurring in **frēt**, pret. of **fra-itan**, *to devour*) = OE. ǣt, OHG. āʒ, Lat. ēdī.

§ **255**. Class VI.

Infin.	Pret. Sg.	Pret. Pl.	P.P.
a	**ō**	**ō**	**a**
alan, *to grow*	**ōl**	**ōlum**	**alans**
slahan, *to smite*	**slōh**	**slōhum**	**slahans**
graban, *to dig*	**grōf**	**grōbum**	**grabans**
fraþjan, *to understand*	**frōþ**	**frōþum**	**fraþans**

§ **256**. To this class also belong:—**usanan**, *to expire*; **ga-daban**, *to beseem*; **ga-draban**, *to hew out*; **ga-dragan**, *to heap up*; **faran**, *to go*; **af-hlaþan**, *to lade*; **malan**, *to grind*; **sakan**, *to rebuke*; **skaban**, *to shave*; **standan**, *to stand*; **swaran**, *to swear*; **þwahan**, *to wash*; **wakan**, *to wake*.

Seven verbs of this class have **j** in the present; but in other respects are like **alan**, &c.; **fraþjan**, *to understand*; **hafjan**, *to raise*; **hlahjan**, *to laugh*; **ga-raþjan**, *to count*;

ga-skapjan, *to create*; **skaþjan**, *to injure*; **wahsjan**, *to grow*. Cp. the similar formation of the present in verbs like Lat. **capiō, faciō**. These seven verbs are conjugated in the present tense like **nasjan** or **sōkjan** according to the rules given in § 260.

NOTE.—OE., OS. **swerian**, OHG. **swerien**, O Icel. **sverja**, *to swear*, show that Goth. **swaran** is a new formation for ***swarjan**.

The **n** in **standan** (**stōþ, stōþum, *staþans**) belongs to the present only, cp. Engl. **stand, stood**, and Lat. perfects like **frēgī, vīcī** to presents **frangō, vincō**.

2. Reduplicated Strong Verbs.

CLASS VII.

§ **257**. The reduplicated verbs are most conveniently divided into two classes:—(a) verbs which retain the same stem vowel through all tenses, and form their preterite simply by reduplication, as **háitan**, *to call*; **haíháit, haíháitum, háitans**; (b) verbs which form their preterite by reduplication and ablaut combined. These verbs have the same stem vowel in the pret. sing. and plural, and the stem vowel of the past participle is the same as that of the present tense.

NOTE.—In verbs beginning with two consonants, only the first is repeated in the reduplicated syllable except in the combinations **st, sk**, as **fráisan**, *to tempt*, pret. **faífráis**; but **ga-staldan**, *to possess*, pret. **ga-staístald**; **skáidan**, *to sever*, pret. **skaískáiþ**.

When the verb begins with a vowel, the reduplication consists in prefixing **aí**, as **áukan**, *to add*, pret. **aíáuk**.

The vowel in the reduplicated syllable would regularly be **i**, except in verbs beginning with **r, h, ƕ**, where the **aí** is quite regular (§ 65), but from forms like **rēdan**, pret. **raírōþ**, **háitan**, pret. **haíháit**, the **aí** has been extended to the reduplicated syllable of all verbs of this class.

Class (a).

§ **258**. Five sub-classes are to be distinguished according as the present stem contains:—a(ā), ái, ē, ō, áu.

	Infin.	Pret. Sg.	P.P.
a(ā):—	**falþan**, *to fold*	**faífalþ**	**falþans**
	haldan, *to hold*	**haíhald**	**haldans**
	ga-staldan, *to possess*	**ga-staístald**	**ga-staldans**
	fāhan (§ 57), *to seize*	**faífāh**	**fāhans**
	hāhan (§ 57), *to hang*	**haíhāh**	**hāhans**

Note.—1. The following verbs, the preterites of which are not extant, also belong here: **us-alþan**, *to grow old*; **blandan**, *to mix*; **ana-praggan**, *to oppress*; **saltan**, *to salt*; **waldan**, *to rule*; **gaggan**, *to go*, pp. **gaggans**, the wanting pret. ***gaígagg** is supplied by the weak pret. **iddja** (§ 265).

	Infin.	Pret. Sg.	P.P.
ái:—	**af-áikan**, *to deny*	**af-aíáik**	**af-áikans**
	fráisan, *to tempt*	**faífráis**	**fráisans**
	háitan, *to call*	**haíháit**	**háitans**
	láikan, *to leap*	**laíláik**	**láikans**
	máitan, *to cut*	**maímáit**	**máitans**
	skáidan, *to divide*	**skaískáiþ**	**skáidans**

Note.—2. Here belongs also **ga-þláihan**, *to cherish, comfort*, the pret. of which is not extant.

	Infin.	Pret. Sg.	P.P.
ē:—	**slēpan**, *to sleep*	**saíslēp**	**slēpans**
		saízlēp	

Note.—3. Here belongs also **uf-blēsan**, *to blow up, puff up*, which only occurs in the pres. pass., 3 pers. sg. and the pp.

Infin.	Pret. Sg.	P.P.
ō :—**ƕōpan**, *to boast*	**ƕaíƕōp**	**ƕōpans**

Note.—4. Here belong also the preterites **faíflōkun**, *they bewailed*, **laílōun**, *they reviled*, the presents of which ***flōkan**, ***lauan** are wanting; as also the verb **blōtan**, *to worship*, pret. wanting.

Infin.	Pret. Sg.	P.P.
áu :—**áukan**, *to add*	**aíáuk**	**áukans**

Note.—5. Here belong also **hláupan**, *to leap*; **stáutan**, *to smite*, which only occur in the present.

Class (b).

§ **259**. The verbs of this class belong to the seventh ablaut-series (§ 107).

Infin.	Pret. Sg.	P.P.
grētan, *to weep*	**gaígrōt**	**grētans**
lētan, *to let*	**laílōt**	**lētans**
ga-rēdan, *to reflect upon*	**ga-raírōþ**	**ga-rēdans**
tēkan, *to touch*	**taítōk**	**tēkans**
saian, *to sow*	**saísō**	**saians**
waian, *to blow*	**waíwōun** (pl.)	**waians**

Note.—Of **waian** only the pres. part. masc. dat. sing. (**waiandin**), and the pret. 3 pers. pl. occur. The 2 pers. sing. pret. of **saian** is **saísōst**, with the ending **-st**, instead of **-t**, from verbs like **last**, where **-st** was regular, see § 120.

B. Weak Verbs.

1. First Weak Conjugation.

§ **260**. The verbs of this conjugation are subdivided into

two classes:—(1) verbs with a short stem-syllable, as **nasjan**, *to save*; or with a long open syllable, as **stōjan**, *to judge*; (2) verbs with a long closed syllable, as **sōkjan**, *to seek*; and polysyllabic verbs, as **glitmunjan**, *to shine*.

The two classes only differ in the 2 and 3 pers. sing. and the 2 pers. pl. of the pres. indic. and in the 2 pers. pl. imperative. Class (1) has **-ji-**, but class (2) **-ei-**. See § 130.

§ **261.** The full conjugation of **násjan**, **stōjan**, **sōkjan** will serve as models.

a. Active.

Present.

INDICATIVE.

Sing.	1.	**nasja**	**stōja**	**sōkja**
	2.	**nasjis**	**stōjis**	**sōkeis**
	3.	**nasjiþ**	**stōjiþ**	**sōkeiþ**
Dual	1.	**nasjōs**	**stōjōs**	**sōkjōs**
	2.	**nasjats**	**stōjats**	**sōkjats**
Plur.	1.	**nasjam**	**stōjam**	**sōkjam**
	2.	**nasjiþ**	**stōjiþ**	**sōkeiþ**
	3.	**nasjand**	**stōjand**	**sōkjand**

SUBJUNCTIVE.

Sing.	1.	**nasjáu**	**stōjáu**	**sōkjáu**
	2.	**nasjáis**	**stōjáis**	**sōkjáis**
	3.	**nasjái**	**stōjái**	**sōkjái**
Dual	1.	**nasjáiwa**	**stōjáiwa**	**sōkjáiwa**
	2.	**nasjáits**	**stōjáits**	**sōkjáits**
Plur.	1.	**nasjáima**	**stōjáima**	**sōkjáima**
	2.	**nasjáiþ**	**stōjáiþ**	**sōkjáiþ**
	3.	**nasjáina**	**stōjáina**	**sōkjáina**

IMPERATIVE.

Sing. 2.	nasei	*stauei	sōkei
3.	nasjadáu	stōjadáu	sōkjadáu
Dual 2.	nasjats	stōjats	sōkjats
Plur. 1.	nasjam	stōjam	sōkjam
2.	nasjiþ	stōjiþ	sōkeiþ
3.	nasjandáu	stōjandáu	sōkjandáu

INFINITIVE.

nasjan	stōjan	sōkjan

PARTICIPLE.

nasjands	stōjands	sōkjands

Preterite.

INDIC.

Sing. 1.	nasida	stauida	sōkida
2.	nasidēs	stauidēs	sōkidēs
3.	nasida	stauida	sōkida
Dual 1.	nasidēdu	stauidēdu	sōkidēdu
2.	nasidēduts	stauidēduts	sōkidēduts
Plur. 1.	nasidēdum	stauidēdum	sōkidēdum
2.	nasidēduþ	stauidēduþ	sōkidēduþ
3.	nasidēdun	stauidēdun	sōkidēdun

SUBJ.

Sing. 1.	nasidēdjáu	stauidēdjáu	sōkidēdjáu
2.	nasidēdeis	stauidēdeis	sōkidēdeis
3.	nasidēdi	stauidēdi	sōkidēdi
Dual 1.	nasidēdeiwa	stauidēdeiwa	sōkidēdeiwa
2.	nasidēdeits	stauidēdeits	sōkidēdeits

Plur. 1.	nasidēdeima	stauidēdeima	sōkidēdeima
2.	nasidēdeiþ	stauidēdeiþ	sōkidēdeiþ
3.	nasidēdeina	stauidēdeina	sōkidēdeina

PARTICIPLE.

nasiþs	stauiþs	sōkiþs

b. Passive.

Present.

INDIC.

Sing. 1.	nasjada	stōjada	sōkjada
2.	nasjaza	stōjaza	sōkjaza
3.	nasjada	stōjada	sōkjada
Plur. 1.2.3.	nasjanda	stōjanda	sōkjanda

SUBJ.

Sing. 1.	nasjáidáu	stōjáidáu	sōkjáidáu
2.	nasjáizáu	stōjáizáu	sōkjáizáu
3.	nasjáidáu	stōjáidáu	sōkjáidáu
Plur. 1.2.3.	nasjáindáu	stōjáindáu	sōkjáindáu

NOTE.—On stōjan beside stauida, see §§ 78, 79.

§ **262**. Like nasjan are conjugated the following and many other verbs: arjan, *to plough*; gatamjan, *to tame*; hazjan, *to praise*; huljan, *to hide*; kukjan, *to kiss*; lagjan, *to lay*; matjan, *to eat*; natjan, *to wet*; satjan, *to set*; þragjan, *to run*; waljan, *to choose*; warjan, *to forbid*; wasjan, *to clothe.*

§ **263**. Like stōjan are conjugated the following verbs which change iu, áu back to iw, aw before a following vowel (§ 129): ana-niujan, *to renew*; ga-qiujan, *to give life to*; siujan, *to sew*; *stráujan (pret. strawida), *to strew*; táujan, *to do.*

NOTE.—Here would also belong ***af-mōjan**, *to fatigue*, ***af-dōjan**, *to fatigue*, but of these two verbs only the nom. pl. masc. of the pp. occurs once, **af-mauidái**, **af-dauidái**, cp. § 78.

§ **264**. Like **sōkjan** are conjugated the following and a great many others: **and-bahtjan**, *to serve*; **áugjan**, *to show*; **dáiljan**, *to deal out*; **dáupjan**, *to baptize*; **dáuþjan**, *to put to death*; **dōmjan**, *to judge*; **dragkjan**, *to give to drink*; **dráibjan**, *to trouble*; **faúrhtjan**, *to fear*; **fōdjan**, *to feed*; **fra-wardjan**, *to destroy*; **ga-brannjan**, *to burn*; **ga-láubjan**, *to believe*; **ga-mōtjan**, *to meet*; **gáumjan**, *to perceive*; **glitmunjan**, *to shine*; **gōljan**, *to greet*; **háiljan**, *to heal*; **háusjan**, *to hear*; **hnáiwjan**, *to abase*; **hráinjan**, *to make clean*; **huggrjan**, *to hunger*; **láisjan**, *to teach*; **láistjan**, *to follow*; **liuhtjan**, *to give light*; **máidjan**, *to falsify*; **maúrþrjan**, *to murder*; **mēljan**, *to write*; **mērjan**, *to preach, proclaim*; **mikiljan**, *to magnify*; **namnjan**, *to name*; **ōgjan**, *to terrify*; **ráisjan**, *to raise*; **rōdjan**, *to speak*; **sipōnjan**, *to be a disciple*; **sniumjan**, *to hasten*; **swōgatjan**, *to sigh*; **þaúrsjan**, *to thirst*; **wandjan**, *to turn*; **wēnjan**, *to hope*.

§ **265**. The following verbs are irregular :—

INFIN.	PRET.	P.P.
briggan, *to bring*	**brāhta**	***brāhts**
brūkjan, *to use*	**brūhta**	***brūhts**
bugjan, *to buy*	**baúhta**	**baúhts**
gaggan, *to go*	**iddja**	**gaggans**
káupatjan, *to buffet*	**káupasta**	**káupatiþs**
þagkjan, *to think*	**þāhta**	**þāhts**
þugkjan, *to seem*	**þūhta**	**þūhts**
waúrkjan, *to work*	**waúrhta**	**waúrhts**

NOTE.—1. On the consonant changes in the pret. forms (except **iddja**), see § 120. On the vowel lengthening in **brāhta**, **þāhta**, see § 57, and

þūhta, § 60. The pp. **þāhts**, **þūhts** occur only in compound adjectives, **anda-þāhts**, *cautious*, *vigilant*; **háuh-þūhts**, *high-minded*.

2. **gaggan** (§ 258 note) is properly a reduplicated verb, the pret. of which, **gaígagg**, has been lost. The extant forms of **iddja** (§ 130 note) are inflected like **nasida** (§ 260); in one instance a weak pret. **gaggida** also occurs.

3. The present **briggan** is a strong verb of the third class (§ 249). The regular weak present ***braggjan** (= OE. **breng(e)an**, OS. **brengian**) has been lost. Cp. also OHG. **bringan**, pret. **brâhta**, beside the rare strong form **brang**.

§ 266. 2. Second Weak Conjugation.

a. Active.

Present.

	Indic.	Subj.	Imperative.
Sing. 1.	**salbō**, *I anoint*	**salbō**	—
2.	**salbōs**	**salbōs**	**salbō**
3.	**salbōþ**	**salbō**	**salbōdáu**
Dual 1.	**salbōs**	**salbōwa**	—
2.	**salbōts**	**salbōts**	**salbōts**
Plur. 1.	**salbōm**	**salbōma**	**salbōm**
2.	**salbōþ**	**salbōþ**	**salbōþ**
3.	**salbōnd**	**salbōna**	**salbōndáu**

Infin.	Participle.
salbōn	**salbōnds**

Preterite.

	Indic.	Subj.
Sing. 1.	**salbōda**	**salbōdēdjáu**
2.	**salbōdēs**	**salbōdēdeis**
	[&c. like **nasida**]	[&c. like **nasi-dēdjáu**]

PARTICIPLE.

salbōþs

b. Passive.

Present.

	INDIC.	SUBJ.
Sing. 1.	**salbōda**	**salbōdáu**
2.	**salbōza**	**salbōzáu**
3.	**salbōda**	**salbōdáu**
Plur. 1. 2. 3.	**salbōnda**	**salbōndáu**

§ **267.** Like **salbōn** are conjugated the following and several others: **áihtrōn**, *to beg for*; **áirinōn**, *to be a messenger*; **awiliudōn**, *to thank*; **dwalmōn**, *to be foolish*; **faginōn**, *to rejoice*; **fiskōn**, *to fish*; **fráujinōn**, *to be lord* or *king*; **frijōn**, *to love*; **gáunōn**, *to lament*; **ga-leikōn**, *to liken*; **hatizōn**, *to hate*; **hōlōn**, *to treat with violence*; **ƕarbōn**, *to go about*; **idreigōn**, *to repent*; **karōn**, *to care for*; **káupōn**, *to traffic*; **laþōn**, *to invite*; **lustōn**, *to desire*; **mitōn**, *to consider*; **reikinōn**, *to rule*; **sidōn**, *to practise*; **skalkinōn**, *to serve*; **spillōn**, *to narrate*; **sunjōn**, *to justify*; **swiglōn**, *to pipe*; **ufar-munnōn**, *to forget*.

§ **268.** **3. Third Weak Conjugation.**

a. Active.

Present.

	INDIC.	SUBJ.	IMPERATIVE.
Sing. 1.	**haba**, *I have*	**habáu**	—
2.	**habáis**	**habáis**	**habái**
3.	**habáiþ**	**habái**	**habadáu**

	Indic.	Subj.	Imperative.
Dual 1.	**habōs**	**habáiwa**	—
2.	**habats**	**habáits**	**habats**
Plur. 1.	**habam**	**habáima**	**habam**
2.	**habáiþ**	**habáiþ**	**habáiþ**
3.	**haband**	**habáina**	**habandáu**

Infin.	Participle.
haban	**habands**

Preterite.

	Indic.	Subj.
Sing. 1.	**habáida**	**habáidēdjáu**
2.	**habáidēs**	**habáidēdeis**
	[&c. like **nasida**]	[&c. like **nasidēdjáu**]

Participle.

habáiþs

b. Passive.

Present.

	Indic.	Subj.
Sing. 1.	**habada**	**habáidáu**
2.	**habaza**	**habáizáu**
3.	**habada**	**habáidáu**
Plur. 1. 2. 3.	**habanda**	**habáindáu**

§ **269.** Like **haban** are also conjugated: **áistan**, *to reverence*; **ana-silan**, *to be silent*; **and-staúrran**, *to murmur against*; **arman**, *to pity*; **bauan**, *to dwell*; **fastan**, *to fast, hold firm*; **fijan**, *to hate*; **ga-geigan**, *to gain*; **ga-kunnan**, *to recognize*; **hatan**, *to hate*; **jiukan**, *to contend*; **leikan**, *to please*; **liban**, *to live*; **liugan**, *to marry*; **maúrnan**, *to mourn*;

munan, *to consider*; **reiran**, *to tremble*; **saúrgan**, *to sorrow*; **sifan**, *to rejoice*; **skaman(sik)**, *to be ashamed*; **slawan**, *to be silent*; **trauan**, *to trust*; **swēran**, *to honour*; **þahan**, *to be silent*; **witan**, *to watch, observe.*

NOTE.—1. On the stem-vowel in **bauan**, **trauan**, see § 78.

2. **bauan** belonged originally to the reduplicated verbs (cp. O. Icel. **būa**, *to dwell*, pret. sg. **bjō**, pp. **būenn**), and the strong form is still regularly preserved in **bauiþ**, the 3 pers. sing. pres. indic.

3. Beside **hatan** there also occurs twice **hatjan**.

4. It cannot be determined whether **bnauan** (§ 78), *to rub*, of which only the pres. participle occurs, belongs here or to the reduplicated verbs.

§ 270. 4. Fourth Weak Conjugation.

Present.

		Indic.	Subj.	Imperative.
Sing.	1.	**fullna**, *I become full*	**fullnáu**	—
	2.	**fullnis**	**fullnáis**	**fulln**
	3.	**fullniþ**	**fullnái**	**fullnadáu**
Dual	1.	**fullnōs**	**fullnáiwa**	—
	2.	**fullnats**	**fullnáits**	**fullnats**
Plur.	1.	**fullnam**	**fullnáima**	**fullnam**
	2.	**fullniþ**	**fullnáiþ**	**fullniþ**
	3.	**fullnand**	**fullnáina**	**fullnandáu**

Infin.	Participle.
fullnan	**fullnands**

Preterite.

Sing.	1.	**fullnōda**	**fullnōdēdjáu**
	2.	**fullnōdēs**	**fullnōdēdeis**
		[&c. like **nasida**]	[&c. like **nasidēdjáu**]

NOTE.—All verbs belonging to this class are intransitive, and accordingly have no passive voice.

§ **271**. Like **fullnan** are conjugated the following verbs and a few others: **af-dumbnan**, *to hold one's peace*; **af-dáubnan**, *to become deaf*; **af-taúrnan**, *to be torn away from*; **and-bundnan**, *to be unbound*; **bi-áuknan**, *to become larger*; **dis-skritnan**, *to become torn*; **fra-lusnan**, *to perish*; **fra-qistnan**, *to perish*; **ga-batnan**, *to profit*; **ga-blindnan**, *to become blind*; **ga-dáuþnan**, *to die*; **ga-haftnan**, *to be attached to*; **ga-háilnan**, *to become whole*; **ga-qiunan**, *to be made alive*; **ga-skáidnan**, *to become parted*; **ga-þaúrsnan**, *to dry up, wither away*; **ga-waknan**, *to awake*; **in-feinan**, *to be moved with compassion*; **mikilnan**, *to be magnified*; **tundnan**, *to take fire*; **ufar-hafnan**, *to be exalted*; **us-geisnan**, *to be aghast*; **us-gutnan**, *to be poured out*; **us-háuhnan**, *to be exalted*; **us-luknan**, *to become unlocked*; **us-mērnan**, *to be proclaimed*; **weihnan**, *to become holy*.

C. MINOR GROUPS.

A. PRETERITE-PRESENTS.

§ **272**. These verbs have strong preterites with a present meaning, like Greek *οἶδα*, Lat. nōvī, *I know*, to which new weak preterites have been formed. The following verbs, most of which are very defective, belong to this class:

§ **273**. **I. Ablaut-series.**

wáit, *I know*, 2 sing. **wáist**, 1 pl. **witum**, subj. **witjáu**, pret. **wissa** (§ 120), subj. pret. **wissēdjáu**, pres. part. **witands**, infin. ***witan**.

láis, *I know*. This is the only form extant.

§ **274**. **II. Ablaut-series.**

dáug, *it is good for, profits*. The only form extant.

§ **275.** **III. Ablaut-series.**

kann, *I know*, 2 sing. **kant** (**kannt**), 1 pl. **kunnum**, pret. indic. **kunþa**, pret. subj. **kunþēdjáu**, infin. **kunnan**, pres. part. **kunnands**, pp. **kunþs**.

þarf, *I need*, 2 sing. **þarft**, 1 pl. **þaúrbum**, subj. **þaúrbjáu**, pret. indic. **þaúrfta**, infin. ***þaúrban**, pres. part. **þaúrbands**, pp. **þaúrfts**, *necessary*.

ga-dars, *I dare*, 1 pl. **ga-daúrsum**, subj. **ga-daúrsjáu**, pret. indic. **ga-daúrsta**, infin. **ga-daúrsan**.

§ **276.** **IV. Ablaut-series.**

skal, *I shall*, *owe*, 2 sing. **skalt**, 1 pl. **skulum**, subj. **skuljáu**, pret. indic. **skulda**, pret. subj. **skuldēdjáu**, infin. ***skulan**, pres. part. **skulands**, pp. **skulds**, *owing*, *lawful*.

man, *I think*, 1 pl. **munum**, subj. **munjáu**, pret. indic. **munda**, infin. **munan**, pres. part. **munands**, pp. **munds**.

bi-nah, *it is permitted* or *lawful*; **ga-nah**, *it suffices*, pp. **binaúhts**, *sufficient*, infin. ***-naúhan**. Other forms are wanting.

§ **277.** **V. Ablaut-series.**

mag, *I can*, *may*, 2 sing. **magt**, dual **magu**, **maguts**, 1 pl. **magum**, subj. **magjáu**, pret. indic. **mahta**, pret. subj. **mahtēdjáu**, infin. ***magan**, pres. part. **magands**, pp. **mahts**.

§ **278.** **VI. Ablaut-series.**

ga-mōt, *I find room*, 1 pl. ***ga-mōtum**, subj. **gamōtjáu**, pret. indic. **ga-mōsta**, infin. ***ga-mōtan**.

ōg, *I fear*, 1 pl. ***ōgum**, subj. **ōgjáu**, pret. indic. **ōhta**; imperative 2 sing. **ōgs**, 2 pl. **ōgeiþ** (properly subj.), infin. ***ōgan**. The pres. part. of the real old infin. still survives in **unagands**, *fearless*.

§ **279.** **áih**, *I have*, probably belonged originally to the seventh class of strong verbs (§ 258), 1, 3 sing. **áih** (7) and **áig** (1), plural 1. **áigum** (2) and **áihum** (2), 2. **áihuþ** (1), 3. **áigun** (2), subj. 3 sing. **áigi** (2), plural 2 pers. **áigeiþ** (1), 3. **áigeina** (1), pres. part. **áigands** (5) and **áihands** (1), infin. **áihan** (1) occurring in the compound **faír-áihan**, *to partake of*, pret. indic. 1, 3 sing. **áihta**, 3 pl. **áihtēdun**, subj. 2 sing. **áihtēdeis**.

Note.—In the pres. **h** was regular in the 1, 3 pers. sing. indic. (§ 119), and **g** in all other forms of the present. But in a few cases we find **h** where we should expect **g**, and in one case **g** instead of **h**. The figures in brackets give the number of times **h** and **g** occur in forms of the present.

B. Verbs in -mi.

§ **280.** Of the verbs of this class only scanty remains have been preserved in Gothic. These are the pres. indic. and subj. of the substantive verb, and the verb *will*.

1. The Substantive Verb.

§ **281.** The substantive verb forms its present tense from the root **es**. The other parts of the verb are supplied by **wisan** (§ 254).

Present.

		Indic.	Subj.
Sing.	1.	**im**, *I am*	**sijáu**
	2.	**is**	**sijáis**
	3.	**ist**	**sijái**
Dual	1.	**siju**	***sijáiwa**
	2.	***sijuts**	***sijáits**

	Indic.	Subj.
Plur. 1.	**sijum**	**sijáima**
2.	**sijuþ**	**sijáiþ**
3.	**sind**	**sijáina**

Infin. **wisan** Participle **wisands**

Preterite.

	Indic.	Subj.
Sing. 1.	**was**	**wēsjáu**
2.	**wast**	**wēseis**
	[&c. like **nam**, § 243]	[&c. like **nēmjáu**]

Participle **wisans**

Note.—1. For the imperative the subj. forms **sijáis**, &c., are used.

2. Observe the elision of the vowel in **nist** = **ni ist**, **þatist** = **þata ist**, **karist** = **kara ist**.

2. The Verb 'will.'

§ **282.** The present tense of this verb was originally an optative (subjunctive) form of a verb in -**mi**, used indicatively. In Gothic the endings of the present are those of the preterite subj. The existing forms are:—

Present.

Sing. 1.	**wiljáu**	Plur. 1.	**wileima**
2.	**wileis**	2.	**wileiþ**
3.	**wili**	3.	**wileina**
Dual 2.	**wileits**		

Infin. **wiljan** Participle **wiljands**

Preterite.

	Indic.	Subj.
Sing. 1.	**wilda**	**wildēdjáu**
	[&c. like **nasida**, § 261]	[&c. like **nasidēdjáu**]

CHAPTER XIV.

Appendix.

1. Adverbs.

§ **283**. Adverbs of manner are mostly formed from adjectives by means of one of the suffixes **-ba** or **-ō**. Most adverbs of this class have the suffix **-ba**, which is added to the stem of the adjective, as **ubila-ba** (§ 187), *badly*; **sunja-ba** (§ 189), *truly*; **analáugni-ba** (§ 194), *secretly*; **hardu-ba** (§ 196), *hardly, severely*. Adverbs in **-ō** are formed by changing the final vowel of the adjectival stem into **ō**, as **ūhteigō**, *seasonably*, from **ūhteiga-**; **þiubjō**, *secretly*, from **þiubja-**; **glaggwō**, *accurately*, from **glaggwu-**, cf **glaggwuba**.

§ **284**. The comparative degree of adverbs ends in **-is**, as **áiris**, *earlier*; **framis**, *further*; **máis**, *more*; **nēƕis**, *nearer*. To this rule there are five exceptions: **mins**, *less*; **waírs**, *worse*; **þana-seiþs**, *further, more*; **aljaleikōs**, *otherwise*; **sniumundōs**, *with more haste*.

Of the superlative degree two examples only are extant: **frumist**, *first of all*; **máist**, *at most*.

§ **285**. Adverbs of time are expressed either by simple adverbs, as **nu**, *now*; **ju**, *already*; **ufta**, *often*; or by the oblique cases of nouns and pronouns, as **himma daga**, *to-day*; **gistradagis**, *to-morrow*; **dagis ƕizuh**, *day by day*; **ni áiw**, *never*; **fram himma nu**, *henceforth*.

§ **286**. Adverbs of place denoting rest in a place have the suffix **-r** or **-a**, those denoting motion to a place have either no suffix or one of the suffixes **-þ** (**-d**), **-drē**; and those denoting motion from a place have either the suffix **-þrō** or

-ana, as **ƕar**, *where*, **ƕaþ**, **ƕadrē**, *whither*, **ƕaþrō**, *whence*; **þar**, *there*, ***þaþ**, *thither*, **þaþrō**, *thence*; **jáinar**, *yonder*, **jáind**, **jáindrē**, *thither*, **jáinþrō**, *thence*; **dalaþa**, *below*, **dalaþ**, *down*, **dalaþrō**, *from below*; **iupa**, *above*, **iup**, *upwards*, **iupaþrō**, **iupana**, *from above*; **ūta**, *without*, **ūt**, *out*, *forth*, **ūtaþrō**, **ūtana**, *from without*.

§ **287**. The affirmative and negative particles are **ja**, **jái**, *yea*, *yes*; **ni**, *not*; **nē**, *nay*, *no*.

The interrogative particles are **u**, which is attached enclitically to the first word of its clause, as **skuldu** (=**skuld-u**) **ist**? *is it lawful?*; in compounds having a prefix it is attached to the prefix, as **gauláubjats**? (=**ga-u-láubjats**?), *do ye two believe?* **niu** (=**ni-u**), *not*; **an**, **nuh**, *then*; **jau** (=**ja-u**), *whether*; **þáu** (in the second of two alternative questions), *or*; **ibái**, which like Gr. *μή*, Lat. **num**, requires a negative answer, cp. St. Mark ii. 19.

§ 288. 2. Prepositions.

(1) With the accusative: **and**, *along*, *throughout*, *towards*; **faúr**, *for*, *before*; **inuh**, *without*; **þaírh**, *through*, *by*; **undar**, *under*; **wiþra**, *against*.

(2) With the dative: **af**, *of*, *from*; **alja**, *except*; **du**, *to*; **faúra**, *before*; **fram**, *from*; **miþ**, *with*; **nēƕa**, *nigh to*, *near*; **undarō**, *under*; **us**, *out*, *out of*.

(3) With accusative and dative: **afar**, *after*, *according to*; **ana**, *on*, *upon*; **at**, *at*, *by*, *to*; **bi**, *by*, *about*, *around*, *against*, *according to*; **hindar**, *behind*, *beyond*, *among*; **uf**, *under*; **ufar**, *over*, *above*; **und**, with acc., *until*, *up to*, with dat. *for*.

(4) With accusative, dative, and genitive: **in** with acc., *in*, *into*, *towards*, with dat. *in*, *into*, *among*, with gen. *on account of*.

§ 289. 3. Conjunctions.

(1) Copulative: **jah**, *and*, *also*; **uh** (enclitic), *and*; **nih**, *and not*; **jah . . . jah**, *both . . . and*; **ni þatáinei . . . ak jah**, *not only . . . but also*; **nih . . . ak jah**, *not only . . . but also*.

(2) Disjunctive: **aíþþáu**, *or*; **andizuh . . . aíþþáu**, *either . . . or*; **jaþþē . . . jaþþē**, *whether . . . or*; **ni** (or **nih**) . . . **ni** (or **nih**), *neither . . . nor*.

(3) Adversative: **ak** (after negative clauses), *but*; **akei**, *but*; **iþ**, **þan**, **aþþan**, *but*, *however*.

(4) Conclusive: **nu**, **nunu**, **nuh**, **þannu**, **þanuh**, **þaruh**, **eiþan**, **duþē** (**duþþē**), *therefore*.

(5) Concessive: **þáu**, *in that case*; **þáuhjabái**, *even though*; **swēþáuh**, *indeed*, *however*.

(6) Causal: **allis**, **áuk**, **raíhtis**, **untē**, *for*, *because*; (**ni**) **þēei**, (*not*) *because*; **þandē**, *inasmuch as*.

(7) Final: **ei**, **þatei**, **þēei**, **þei**, *that*; **duþē**, **duþþē ei**, **du þamma ei**, *to the end that*; **ei**, **swaei**, **swaswē**, *so that*; **ibái** (**iba**), *lest*, *that . . . not*.

(8) Conditional: **jabái**, *if*; **nibái**, **niba**, *unless*, *if . . . not*.

(9) Temporal: **swē**, *just as*; **þan**, **þandē**, *when*, *as long as*; **biþē**, **miþþanei**, *whilst*; **sunsei**, *as soon as*; **faúrþizei**, *before that*; **untē**, **und þatei**, **þandē**, *until*, *until that*, *as long as*.

(10) Comparative: **ƕáiwa**, *how*; **swē**, *as*; **swaswē**, *so as*.

CHAPTER XV.

Syntax.

Cases.

§ **290. Accusative.** Transitive verbs govern the accusative as in other languages: **ga-saíƕiþ þana sunu mans**, *ye shall see the son of man*; **akran baíran**, *to bear fruit*; &c.

A few verbs take an accusative of kindred meaning, as **ōhtēdun sis agis mikil**, lit. *they feared great fear for themselves*, *they feared exceedingly*; **háifstei þō gōdōn háifst**, *fight* (*thou*) *the good fight*; similarly **huzdjan huzda**, *to treasure up treasures*; **waúrkjan waúrstwa**, *to work works.*

An accusative of closer definition occurs very rarely in Gothic: **urrann sa dáuþa gabundans handuns jah fōtuns faskjam**, *the dead man came forth bound as to hands and feet with bandages*; **standáiþ nu ufgaúrdanái hupins izwarans sunjái**, *stand therefore, girt as to your loins with truth.*

An accusative of the person is used with the impersonal verbs **grēdōn**, *to be hungry*; **huggrjan**, *to hunger*; **þaúrsjan**, *to thirst*; and also with **kar(a) ist**, *there is a care, it concerns*, as **ni kar-ist ina þizē lambē**, *he careth not for the sheep.*

The space and time over which an action extends are expressed by the accusative, as **qēmun dagis wig**, *they went a day's journey*; **jabái ƕas þuk ananáuþjái rasta áina, gaggáis miþ imma twōs**, *if anyone* (*whosoever*) *shall compel thee to go a mile, go with him two*; **salida twans dagans**, *he abode two days.*

láisjan takes two accusatives, one of the person, and one of the thing taught, as **láisida ins in gajukōm manag**, *he*

taught them many a thing in parables. The following verbs and a few others have a double accusative in the active, one of the external object, and one of the predicate:—**táujan**, as **ƕana þuk silban táujis þu?** *whom makest thou thyself?*; **waúrkjan**, as **raíhtōs waúrkeiþ stáigōs guþs unsaris**, *make ye straight the paths of our God*; **briggan**, as **sō sunja frijans izwis briggiþ**, *the truth shall make you free*; **dōmjan**, as **garaíhtana dōmidēdun guþ**, *they justified God*; **kunnan**, as **kunnands ina waír garaíhtana jah weihana**, *knowing him* (*to be*) *a just and holy man*; **bigitan**, as **bigētun þana siukan skalk háilana**, *they found the sick servant whole*; **qiþan**, as **izwis ni qiþa skalkans**, *I call you not servants*; **namnjan**, as **þanzei apaústaúluns namnida**, *whom he called apostles*; **rahnjan**, as **triggwana mik rahnida**, *he counted me faithful*; **háitan**, as **Daweid ina fráujan háitiþ**, *David calls him Lord*; **áigan**, as **attan áigum Abraham**, *we have Abraham as father.*

§ **291. Genitive.** Many verbs govern the direct or indirect object in the genitive, as **hilp meináizōs ungaláubeináis**, *help thou my unbelief*; **fraíhna jah ik izwis áinis waúrdis**, *I will also ask you one word*; **saei allis skamáiþ sik meina aíþþáu meináizē waúrdē, þizuh sunus mans skamáiþ sik**, *for whosoever shall be ashamed of me or my words, of him shall the son of man be ashamed.* Other examples are **brūkjan**, *to use*; **fulljan**, *to fill*; **fullnan**, *to become full*; **gaírnjan**, *to long for*; **ga-hráinjan**, *to make clean*; **ga-þarban**, *to abstain from*; **ga-weisōn**, *to visit*; **háiljan**, *to make whole*; **lustōn**, *to desire*; **niutan**, *to enjoy*; **þaúrban**, *to need*; &c.

The gen. is also governed by certain adjectives, as **ahmins weihis fulls**, *full of the Holy Ghost*; **frija ist þis witōdis**,

she is free from that law; similarly **filu**, *much*; **láus**, *empty, void*; **wans**, *lacking, wanting*; **waírþs**, *worthy*; etc.

The gen. is often used in a partitive sense, especially with **ni**, **ni waíhts**, the interrogative and indefinite pronouns; also with the cardinal numerals **þūsundi**, **taíhuntēhund**, **twa hunda**, etc., and those expressing the decades (**twái tigjus**, etc., § 208). Examples are: **jah ni was im barnē**, *they had no child*; **ni waíht warþigōs**, *nothing of* (=*no*) *condemnation*; **ƕas izwara**, *which one of you*; **ƕō mizdōnō**, *what reward*; **ƕazuh abnē**, *every man*; **sums mannē**, *a certain man*; **ni áinshun þiwē**, *no servant*; **all bagmē gōdáizē**, *every good tree*; **ƕarjis þizē waírþiþ qēns**, *of which of these shall she be wife*; **wēsun áuk swē fimf þūsundjōs waírē**, *for there were about five thousand men*; **taíhuntēhund lambē**, *a hundred sheep*; **twáim hundam skattē hláibōs ni ganōhái sind þáim**, *two hundred pennyworth of bread is not sufficient for them*; **dagē fidwōr tiguns, fráisans fram diabuláu**, *being forty days tempted of the devil*. A partitive gen. is also sometimes used with verbs, as **insandida skalk ei nēmi akranis**, *he sent a servant that he might receive* (*some*) *of the fruit*.

The gen. is also sometimes used adverbially, as **ni allis**, *not at all*; **raíhtis**, *indeed*; **filáus**, *much, very much*; **landis**, *over the land, far away*; **gistradagis**, *to-morrow*; **dagis ƕizuh**, *day by day*; **nahts**, *by night*; **usleiþam jáinis stadis**, *let us pass over to the other side*; **insandida ina háiþjōs seináizōs**, *he sent him into his field*. The following adverbs of place govern the gen., when used prepositionally:—**hindana**, *from behind, beyond*; **innana**, *from within, within*; **ūtana** (**ūtaþrō**), *from without, out of*; **ufarō** (also the dat.), *over, above*.

Amongst other examples of the use of the gen. may be mentioned: **in Saraípta Seidōnáis**, *unto Sarepta* (*a city*) *of Sidon*; **Tyrē jah Seidōnē land**, *the land of the Tyrians and Sidonians = Tyre and Sidon*; **gaggiþ sums mannē fram þis faúramaþleis synagōgeis**, *there cometh a certain man from* (*the house*) *of the ruler of the synagogue*; **gasaƕ Iakōbu þana Zaíbaídaiáus**, *he saw James the* (*son*) *of Zebedee*; **Iudan** (acc.) **Iakōbáus**, *Judas* (*the brother*) *of James*; **was áuk jērē twalibē**, *for she was* (*of the age*) *of twelve years*.

§ **292. Dative.** The following verbs and several others take a direct object in the dative case: **afwaírþan**, *to cast away, put away*; **andhafjan**, *to answer*; **baírgan**, *to keep, preserve*; **balwjan**, *to torment*; **frabugjan**, *to sell*; **fraliusan**, *to lose*; **fraqiman**, *to spend, consume*; **fraþjan**, *to understand*; **frakunnan**, *to despise*; **gáumjan**, *to perceive*; **idweitjan**, *to upbraid*; **kukjan**, *to kiss*; **tēkan**, **attēkan**, *to touch*; **ufarmunnōn**, *to forget*. The verbs **fraqistjan**, **usqistjan**, and **usqiman**, *to destroy*; **waírpan**, *to cast*; **uswaírpan** and **usdreiban**, *to cast out*, sometimes take the dative and sometimes the accusative without a distinction in meaning. A few other verbs take the dative or accusative with a change of meaning, as **anaháitan**, with dat. *to scold*, with acc. *to invoke*; **uskiusan**, with dat. *to reject*, with acc. *to prove, test*.

Many adjectives take a dative, as **aglus**, *difficult*; **andaneiþs**, *hostile*; **ansteigs**, *gracious*; **azētizō**, *easier*; **brūks**, *useful*; **gōþs**, *good*; **hulþs**, *gracious*; **kunþs**, *known*; **liufs**, *dear*; **mōdags**, *angry*; **raþizō**, *easier*; **skula**, *guilty, liable to*; **skulds**, *owing*; **swērs**, *honoured*; **swikunþs**, *manifest*; **unkunþs**, *unknown*; **wiþrawaírþs**, *opposite*.

The dative together with **wisan** or **waírþan** often has the same meaning as **haban**, as **ni was im barnē**, *they had no*

children; **saúrga mis ist mikila**, *I have great sorrow*; **waírþiþ þus fahēþs**, *thou shalt have joy*; **ei uns waírþái þata arbi**, *that we may have the inheritance.*

The dative is often used reflexively, as **leihvan sis**, *to borrow*; **rōdida sis áins**, *he spake within himself*; **ni ōgs þus**, *be* (*thou*) *not afraid*; **ni faúrhteiþ izwis**, *be* (*ye*) *not affrighted*; **frawaúrhta mis**, *I have sinned*; **þankjan sis** or **mitōn sis**, *to think to oneself.*

The dative also discharges the functions of the old ablative, instrumental, and locative, as **wōpida Iēsus stibnái mikilái**, *Jesus cried with a loud voice*; **slōhun is háubiþ ráusa**, *they smote his head with a reed.* After the comparative where we should use *than* together with a nominative, as **sa afar mis gagganda swinþōza mis ist**, *he that cometh after me is mightier than I*; **niu sáiwala máis ist fōdeinái jah leik wastjōm**, *is not the life more than meat, and the body than raiment*; **swēgnida ahmin Iēsus**, *Jesus rejoiced in spirit*; **naht jah daga**, *by night and day.*

For the dative absolute, see § 300.

Adjectives.

§ **293**. Adjectives agree with their nouns in number, gender, and case not only when used attributively, but also when the adjective follows the noun, either predicatively or in apposition. To this general rule there are a few exceptions.

(1) An adjective accompanying **managei**, *people, multitude*, and **hiuhma**, *crowd*, mostly occurs in the masculine plural, as **jah was managei beidandans Zakariins**, *and the people waited for Zacharias*; **jah alls hiuhma was manageins beidandans**, *and the whole crowd of the people was waiting* (the Gr. has προσευχόμενον, *praying*).

(2) Grammatical feminines are occasionally treated as masculines, or even when denoting things as neuters; and grammatical neuters (when suggesting persons) as masculines, as **bigat unhulþōn usgaggana**, *she found the devil gone out*; **ei kanniþ wēsi handugei guþs**, *that the wisdom of God might be known*; **ni waírþiþ garaíhts áinhun leikē**, *no man* (lit. *no one of bodies*) *becometh just*.

(3) When the same adjective refers both to masculine and feminine beings, it is put in the neuter plural, as **wēsunuh þan garaíhta ba in andwaírþja guþs**, *and they* (*Zacharias and Elizabeth*) *were both righteous before God*.

§ **294.** The strong and weak forms of adjectives are employed in much the same manner as in the other old Germanic languages; that is, adjectives used without the definite article follow the strong declension, and those with the definite article follow the weak declension, as **was drus is mikils**, *great was the fall of it*; **ni mag bagms þiuþeigs akrana ubila gatáujan**, *a good tree cannot produce evil fruit*; **haírdeis sa gōda**, *the good shepherd*; **untē baúrgs ist þis mikilins þiudanis**, *for it is the city of the great king*.

All cardinal numerals, the ordinal numeral **anþar**, *second*, the possessive pronouns **meins**, *my*; **þeins**, *thy*; etc., the pronominal adjectives **sums**, *some*; **alls**, *all*; **jáins**, *that*; **swaleiks**, *such*; etc., as also the adjectives **fulls**, *full*; **ganōhs**, *enough*; **halbs**, *half*; **midjis**, *middle*; are always declined strong.

All ordinal numerals (except **anþar**), all adjectives in the comparative degree, all the old superlatives ending in **-ma**, as **fruma**, *first*; **aftuma**, *last*; the present participle (except in the nom. sing. masc., see § 200), and **sama**, *same*; **silba**, *self*; are always declined weak.

Pronouns.

§ **295**. The nominative of the personal pronouns is generally omitted, except when the person is to be mentioned with special emphasis. When a pronoun stands for two substantives of different genders it is put in the neuter plural, as **miþþanei þō wēsun jáinar**, *while they* (*Joseph and Mary*) *were there*; **is** is sometimes used where we should expect **sa**, as **iþ is dugann mērjan filu . . . . swaswē is ni mahta in baúrg galeiþan**, *but he* (*the leper*) *began to publish it widely . . . . so that he* (*Jesus*) *could not enter into the city*; **saei bigitiþ sáiwala seina, fraqisteiþ izái, jah saei fraqisteiþ sáiwalái seinái in meina, bigitiþ þō**, *he that findeth his life shall lose it, and he that loseth his life for my sake shall find it.*

The reflexive pronoun always relates to the subject of its own sentence, as **nih Saúlaúmōn in allamma wulþáu seinamma gawasida sik swē áins þizē**, *not even Solomon in all his glory was clothed like one of these*; **swa lagga ƕeila swē miþ sis haband brūþfad, ni magun fastan**, *as long as they* [**sunjus**] *have the bridegroom with them, they cannot fast*; **jah** [**Iēsus**] **gawaúrhta twalif du wisan miþ sis**, *and* [*Jesus*] *appointed twelve to be with him*; **jah suns ufkunnands Iēsus ahmin seinamma þatei swa þái mitōdēun sis, qaþ du im**, *and immediately Jesus perceiving in his spirit that they so reasoned within themselves, said to them.*

The manner in which the possessive pronoun of the third person is expressed, has already been stated in § 222, examples are:—**qiþa izwis þatei haband mizdōn seina**, *I tell you that they have their reward*; **urrann sa saiands du saian fráiwa seinamma**, *the sower went forth to sow his seed*; **dáupidái**

wēsun allái . . . . . andháitandans frawaúrhtim seinaim, *they were all baptized . . . . confessing their sins*; **þug-keiþ im áuk ei in filuwaúrdein seinái andháusjáindáu,** *for it seems to them that they will be heard for their much talking.* On the other hand we have: **aflētiþ mannam missadēdins izē,** *ye forgive men their sins*; **jah [qinō] baþ ina ei þō unhulþōn uswaúrpi us daúhtr izōs,** *and [the woman] begged that he would cast forth the devil out of her daughter*; **jah qimands Iēsus in garda Paítráus gasaƕ swaíhrōn is ligandein jah in heitōm jah attaítōk handáu izōs,** *and Jesus coming into the house of Peter, he saw his mother-in-law lying and in a fever and he touched her hand.*

sama, *same*, as substantive and adjective, is used both with and without the article, as **niu jah mōtarjōs þata samō táujand?** *do not even the publicans the same?*; **in þamma samin landa,** *in the same country*; **ei samō hugjáima jah samō fraþjáima,** *that we may think the same thing and mind the same thing*; **sijáina þō twa du leika samin,** *they two (man and wife) shall become the same flesh.*

silba, *self*, is always either actually or virtually appositional, as **silba atta,** *the father himself*; **ik silba,** *I myself*; **nasei þuk silban,** *save thyself*; **ik gabaírhtja imma mik silban,** *I will manifest myself to him*; **silba faúraqimiþ,** *he himself shall come before.* The genitive of **silba** used with possessive pronouns agrees in number and gender with the noun, as **þeina silbōns sáiwala þaírhgaggiþ haírus,** *a sword shall pierce thine own soul*; **waúrstw sein silbins kiusái ƕarjizuh,** *each man should test his own work.*

The reciprocal pronoun is expressed by means of the personal pronouns and the adverb **missō,** *reciprocally*, or by using **anþar** twice, as **ni þanamáis nu uns missō stōjáima,**

let us not therefore judge one another any more; **jah qēþun du sis missō**, *and they said one to another*; **untē sijum anþar anþaris liþus**, *for we are members one of another*; where **liþus** is in the singular agreeing with **anþar**.

The antecedent to a relative pronoun is sometimes omitted, the relative may then be either in the case required by the verb of its own clause or in that required by the verb of the principal clause, as **ƕa wileiþ ei táujáu þammei** (for **þamma þanei**) **qiþiþ þiudan Iudaiē**? *what will ye that I do to him whom ye call king of the Jews?*; **wáit atta izwar þizei** (for **þata þizei**) **jūs þaúrbuþ**, *your father knows of what ye have need.* Instead of the conjunction **þatei**, *that*, properly the nom. acc. sing. neut. of **saei**, there occurs **þammei** or **þizei** when the verb of the principal sentence governs the dative or genitive, as **iþ áins þizē, gáumjands þammei hráins warþ**, *and one of them, perceiving that he was cleansed*; **láisari, niu kara** (**ist**) **þuk þizei fraqistnam**? *master, carest thou not that we perish?*

On the genitive governed by the interrogative and indefinite pronouns when used partitively, see § 291.

Verbs.

§ **296. Tenses.** The future simple is generally expressed by the present, as **gasaíƕiþ þana sunu mans**, *ye shall see the son of man*; **inuh þis bileiþái manna attin seinamma jah áiþein seinái**, *for this reason a man shall leave his father and his mother.* The future is sometimes also expressed by the present tense forms of **skulan**, *shall*; **haban**, *to have*; **duginnan**, *to begin*; together with an infinitive, as **saei skal stōjan qiwans jah dáuþans**, *who shall judge the quick and the dead*; **þarei ik im, þaruh sa andbahts meins wisan**

habáiþ, *where I am, there shall also my servant be*; **gáunōn jah grētan duginniþ**, *ye shall mourn and weep.*

The simple preterite is used in Gothic where we in Mod. English use either the preterite, perfect, or pluperfect, as **jah stibna qam us himinam**, *and there came a voice from heaven*; **ni jus mik gawalidēduþ, ak ik gawalida izwis**, *ye have not chosen me, but I have chosen you*; **managans áuk gaháilida**, *for he had healed many.* A present participle along with the preterite of **wisan**, *to be*, is sometimes used, as in Mod. English, to express a continuative past tense, as **was Iōhannēs dáupjands**, *John was baptizing*; **wēsun sipōnjōs fastandans**, *the disciples were fasting.*

§ **297. Voices.** Special forms of the passive voice are extant in the present tense of the indicative and subjunctive only, as **dáupjada**, *he is baptized*; **jah þu, barnilō, praúfētus háuhistins háitaza**, *and thou, child, shalt be called the prophet of the Highest*; **aflētanda þus frawaúrhteis þeinōs**, *thy sins are forgiven thee*; **ei andhuljáindáu us managáim haírtam mitōneis**, *that the thoughts of many hearts may be revealed.* The other forms of the passive voice are expressed by the past participle and one of the auxiliary verbs **wisan**, *to be*; **waírþan**, *to become*; as **gamēliþ ist**, *it is written*; **aþþan izwara jah tagla háubidis alla garaþana sind**, *but the very hairs of your head are all numbered*; **qam Iēsus jah dáupiþs was fram Iōhannē**, *Jesus came and was baptized by John*; **gaáiwiskōþs waírþa**, *I shall be ashamed*; **sabbatō in mans warþ gaskapans**, *the sabbath was made for man*; **gamarzidái waúrþun in þamma**, *they were offended at him.*

§ **298. Subjunctive.** The subjunctive is used very often in principal sentences to express a wish or command, as **ni briggáis uns in fráistubnjái**, *lead us not into temptation*;

þaírhgaggáima ju und Bēþlahaím, jah saíƕáima waúrd þata waúrþanō, *let us go now into Bethlehem, and see this thing* (lit. *word*) *which is come to pass*; **ak háitadáu Iōhannēs**, *but he shall be called John*; **wáinei þiudanō-dēdeiþ**, *would that ye reigned as kings.* It is also used in direct dubitative questions, as **ƕa qiþáu?** *what shall I say?* **ƕáiwa meináim waúrdam galáubjáiþ?** *how shall ye believe my words?*; **ƕas þanu sa sijái?** *who then can this be?*

The most important cases in which the subjunctive is used in subordinate sentences are :—

(1) In indirect or reported commands or entreaties, as **anabáuþ im ei mann ni qēþeina**, *he commanded them that they should not tell any man*; **wiljáu ei mis gibáis háubiþ Iōhannis**, *I will that thou give me the head of John.*

(2) In reported speech when the principal sentence is negative or subjunctive or is a question implying uncertainty, as **ni galáubidēdun þatei is blinds wēsi**, *they did not believe that he had been blind*; **jah jabái qeþjáu þatei ni kunnjáu ina, sijáu galeiks izwis liugnja**, *and if I were to say, I know him not, I shall be a liar like you*; **ƕa wileis ei táujáu þus?** *what wilt thou that I do for thee?*

(3) In indirect propositions governed by verbs of hoping, trusting, supposing, and the like, as **wēnja ei kunneiþ**, *I hope that ye know*; **þáiei trauáidēdun sis ei wēseina garaíhtái**, *who trusted in themselves that they were righteous*; **jáinái hugidēdun þatei is bi slēp qēþi**, *they supposed that he was speaking about sleep.*

(4) In statements reported at second hand, as **weis háusi-dēdum ana witōda þatei Xristus sijái du áiwa**, *we have heard out of the law that Christ abideth for ever.*

(5) In indirect questions, as **frēhun ina skuld-u sijái mann qēn afsatjan,** *they asked him whether it was lawful for a man to put away his wife*; **ni wissa ƕa rōdidēdi,** *he knew not what he should say*; **ni haband ƕa matjáina,** *they have nothing to eat.*

(6) In a relative clause attached to an imperative or a subjunctive clause, as **atta, gif mis sei undrinnái mis dáil áigins,** *father, give me the portion of property which falleth to me*; **saei habái áusōna du háusjan, gaháusjái,** *he that hath ears to hear, let him hear.* The verb in a relative clause is also in the subjunctive when the principal clause is interrogative or negative, as **ƕas sa ist saei frawaúrhtins aflētái?** *who is this who forgiveth sins?*; **nih allis ist ƕa fulginis þatei ni gabaírhtjáidáu,** *for there is nothing hid, which shall not be manifested.*

(7) In conditional clauses implying hypothesis or uncertainty, as **jabái ƕas mis andbahtjái, mik láistjái,** *if any man serve me, let him follow me*; **nih qēmjáu jah rōdidēdjáu du im, frawaúrht ni habáidēdeina,** *if I had not come and spoken to them, they would not have had sin.*

(8) Frequently in adverbial clauses which express a reason, as **ni manna giutiþ wein juggata in balgins faírnjans, ibái áuftō distaírái wein þata niujō þans balgins,** *no man poureth new wine into old bottles, lest perchance the new wine burst the bottles.*

(9) To express purpose, as **attaúhun þata barn, ei tawidēdeina bi biūhtja witōdis,** *they brought the child that they might do according to the custom of the law*; **frawardjand andwaírþja seina, ei gasaíƕáindáu mannam fastandans,** *they disfigure their faces, that they may appear unto men to fast.*

(10) The temporal conjunction **faúrþizei** is always followed by the subjunctive, as **wáit atta izwar þizei jus þaúrbuþ, faúrþizei jus bidjáiþ ina,** *your father knoweth what ye need before ye ask him.*

§ **299. Infinitive.** The infinitive or a clause containing an infinitive is often used as the subject or object of a finite verb. (1) As subject:—**ni gōþ ist niman hláif barnē jah waírþan hundam,** *it is not good to take the children's bread and to cast it to dogs*; **warþ afsláuþnan allans,** *it came to pass that they were all amazed*; **warþ þaírhgaggan imma þaírh atisk,** *it came to pass that he went through the cornfields.* (2) As object:—**ōhtēdun fraíhnan ina,** *they feared to ask him*; **sōkidēdun attēkan imma,** *they sought to touch him*; **qiþand usstass ni wisan,** *they say that there is not any resurrection.*

The infinitive with and without **du** is also used to express purpose, as **qēmun saíƕan,** *they came to see*; **gagg þuk silban atáugjan gudjin,** *go, show thyself to the priest*; **sat du áihtrōn,** *he sat for the purpose of begging.*

The passive infinitive is variously expressed. (1) Generally by **waírþan** and a past participle, as **skal sunus mans uskusans waírþan,** *the son of man shall be rejected.* (2) Not unfrequently by the active infinitive, as **qēmun þan mōtarjōs dáupjan,** *then came the publicans to be baptized*; **qēmun háiljan sik saúhtē seináizō,** *they came to be healed of their infirmities.* (3) Occasionally by **mahts wisan, skuld wisan,** along with an active infinitive, as **maht wēsi frabugjan,** *it might have been sold* (lit. *it were possible to sell*); **ƕáiwa þu qiþis, þatei skulds ist usháuhjan sa sunus mans?** *how sayest thou, that the son of man must be lifted up?*

§ **300. Participles.** The dative of the participles is

often used absolutely like the ablative in Latin, and the genitive in Greek, as **jah usleiþandin Iēsua in skipa, gaqēmun sik manageins filu du imma,** *Jesus having passed over in the ship, there came together to him a great multitude*; **dalaþ þan atgaggandin imma af faírgunja, laistidēdun afar imma iumjōns managōs,** *when he was come down from the mountain, great multitudes followed after him.*

TEXT.

Ulfilas.

Ulfilas (Gothic Wulfila) was born about the year 311 A.D., but where his birthplace was in the wide tract of country then inhabited by the Goths, is not known. Although Ulfilas was born and grew up among the Goths, he was of Cappadocian descent. According to the testimony of the historian Philostorgius, the parents, or perhaps rather the grandparents, of Ulfilas were natives of Sadagolthina, near the town of Parnassus in Cappadocia, who had been carried off as captives by the Goths, during an irruption made by this people into the northern parts of Asia Minor in the year 267.

In the year 332 he accompanied an embassy to Constantinople, where he remained until 341. In the latter year he was consecrated bishop of the Goths dwelling North of the Danube. For seven years (341–8) he laboured zealously among the Goths in Dacia, and won over a great multitude of them to the Christian faith. But the persecution and oppression, which Ulfilas and his converts suffered through Athanaric, became so great that he applied to Constantinus in 348 for permission to lead his converts into Roman territory. Constantinus readily granted the request, and Ulfilas accordingly led a great number of his people across the Danube, and settled near Nicopolis in Moesia, at the foot of the Balkan mountains, where he preached and laboured until his death, which took place in 383 while on a visit to Constantinople.

By far the most important source of our knowledge of the life and work of Ulfilas is found in the account of him given by Auxentius, from which we extract the following passage (for the full account the

reader must be referred to the work: 'Über das Leben und die Lehre des Ulfila,' by G. Waitz, Hannover, 1840).

'Eo *ita praedic*ante et per Cristum cum dilectione deo patri gratias agente haec et his similia exsequente, quadraginta annis in episcopatu gloriose florens, apostolica gratia grecam et latinam et goticam linguam sine intermissione in una et sola eclesia Cristi predicavit, quia et una est eclesia dei vivi, columna et firmamentum veritatis, et unum esse gregem Cristi domini et dei nostri, unam culturam et unum aedificium, unam virginem et unam sponsam, unam reginam et unam vineam, unam domum, unum templum, unum conventum esse Cristianorum, cetera vero *omnia* conventicula non esse eclesias dei, sed synagogas esse satanae adserebat et contestabatur. Et haec omnia de divinis scribturis eum dixisse et nos describsisse qui legit intelligat. Qui et ipsis tribus linguis plures tractatus et multas interpretationes volentibus ad utilitatem et ad aedificationem, sibi ad aeternam memoriam et mercedem post se dereliquid. Quem condigne laudare non sufficio et penitus tacere non audeo; cui plus omnium ego sum debitor, quantum et amplius in me laborabit, qui me a prima etate mea a parentibus meis discipilum suscepit et sacras litteras docuit et veritatem manifestavit et per misericordiam dei et gratiam Cristi et carnaliter et spiritaliter ut filium suum in fide educavit.'

Sokrates expressly mentions that Ulfilas invented the Gothic alphabet, and that he translated the whole of the Scriptures into Gothic, with the exception of the four books of Kings, which he is said to have omitted so as not to excite the warlike spirit of his people. The latter remark was no doubt a pure invention on the part of Sokrates, because the books of Joshua and Judges would have even been more likely to stimulate the Gothic passion for fighting than the books of Kings. The probability is, as Bradley points out, that Ulfilas did not live to finish his translation, and that he intended to leave to the last the books which he thought least important for his great purpose of making good Christians.

The Manuscripts, containing the fragments of the biblical translation which have come down to us, are not contemporary with Ulfilas; but

were written in Italy about the year 500. The fragments of the New Testament all point to one and the same translator, but the two small fragments of the books of Ezra and Nehemiah differ so much in style from those of the New Testament, that scholars now regard them as being the work of a later translator. It is also highly improbable that Ulfilas was the author of the fragments of a commentary on the Gospel of St. John, first published by Massmann under the title: 'Skeireins aíwaggēljōns þaírh Jōhannēn,' Munich, 1834.

The Manuscripts, containing the fragments of Gothic, which have come down to us, are the following:—

I. **Codex argenteus** in the University library of Upsala. The codex contained originally on 330 leaves the four Gospels in the order Matthew, John, Luke, Mark; of which 177 leaves are still preserved.

II. **Codex Carolinus**, a codex rescriptus, in the library of Wolfenbüttel. This, consisting of four leaves, contains about forty-two verses of Chapters xi–xv of the Epistle to the Romans.

III. **Codices Ambrosiani**, five fragments (codices rescripti), in the Ambrosian library at Milan.

Codex A contains on ninety-five leaves fragments of the Epistles to the Romans, Corinthians, Ephesians, Galatians, Philippians, Colossians, Thessalonians, to Timothy, Titus, and Philemon; and a small fragment of a Gothic Calendar.

Codex B contains on seventy-seven leaves the second Epistle to the Corinthians complete, and fragments of the Epistles to the Corinthians (first Epistle), Galatians, Ephesians, Philippians, Colossians, Thessalonians, to Timothy, and to Titus.

Codex C, consisting of two leaves, and containing fragments of Chapters xxv–xxvii of St. Matthew.

Codex D, consisting of three leaves, and containing fragments of the books of Ezra and Nehemiah.

Codex E, consisting of eight leaves (three of which are in the Vatican at Rome), and containing a fragment of a commentary on St. John. See above.

IV. **Codex Turinensis**, in Turin, consisting of four damaged

leaves, and containing the fragments of the Epistles to the Galatians and Colossians.

For other fragments of Gothic which have come down to us, see the article 'Gotische Literatur,' by E. Sievers, in Paul's Grundriss der germanischen Philologie, vol. ii. pp. 69, 70.

The following short list of books and articles will be useful to students wishing to pursue a further study of Gothic :—

(1) **The history of the Goths and the life of Ulfilas.** Über das Leben und die Lehre des Ulfila, by G. Waitz, Hannover, 1840. Über das Leben des Ulfilas und die Bekehrung der Gothen zum Christentum, by W. Bessel, Göttingen, 1860. Ulfilas, Apostle of the Goths, by Ch. A. A. Scott, Cambridge, 1885. The Goths, by H. Bradley, London, 1890.

(2) **Editions.** Ulfilas, by H. C. von der Gabelentz and J. Loebe, 2 vols., Altenburg und Leipzig, 1836–1846. Volume i, containing the text, Latin translation, and critical notes, is now antiquated. But vol. ii, containing the glossary and grammar, is very valuable, especially for the accidence and syntax. Ulfilas, by H. F. Massmann, Stuttgart, 1857, containing also a Latin and a Greek text, notes, glossary, grammar, and historical introduction. For a faithfully printed copy of the various Manuscripts all later editors of Ulfilas are especially indebted to the edition by A. Uppström, which appeared in parts, Upsala, 1854–1868 (Codex Argenteus, 1854; Decem codicis argentei rediviva folia, 1857; Fragmenta gothica selecta, 1861; Codices gotici ambrosiani, 1864–1868). Vulfila, oder die gotische Bibel, by E. Bernhardt, Halle, 1875, containing a most valuable introduction, Greek text, and commentary. The first Germanic Bible, translated from the Greek by the Gothic bishop, Wulfila, in the fourth century, and the other remains of the Gothic language. With an introduction, a syntax, and a glossary, by G. H. Balg, Milwaukee, Wis., 1891. Ulfilas, by M. Heyne, ninth edition, Paderborn, 1896, containing also a grammar and glossary. It is from this edition that our specimens have been taken.

For a fairly complete list of the various editions of Ulfilas, see the introduction to Bernhardt's edition, pp. lxii–lxv.

(3) **Glossaries.** Gothisches Glossar, by E. Schulze, Magdeburg, 1847; this is the most complete Gothic glossary. Vergleichendes Wörterbuch der gotischen Sprache, by L. Diefenbach, vols. 1, 2, Frankfort, 1851. A Moeso-Gothic Glossary, with an introduction, an outline of Moeso-Gothic grammar, and a list of Anglo-Saxon and Old and Modern English words etymologically connected with Moeso-Gothic, by W. W. Skeat, London, 1868. A Comparative glossary of the Gothic Language, by G. H. Balg, Mayville, 1887–1889. Grundriss der gotischen Etymologie, by S. Feist, Strassburg, 1888; containing merely a selection of the Gothic vocabulary. Kurzgefasstes etymologisches Wörterbuch der gotischen Sprache, by C. C. Uhlenbeck, Amsterdam, 1896. Cp. also (2) above.

(4) **Grammars, &c.** Die gotische Sprache by L. Meyer, Berlin, 1869. Altdeutsche Grammatik, by A. Holtzmann, Leipzig, 1870–1875, containing the phonology of the old Germanic languages. Gotische Grammatik, by W. Braune, fourth edition, Halle, 1895. Kurzgefasste gotische Grammatik, by E. Bernhardt, Halle, 1885. An Introduction, phonological, morphological, syntactic, to the Gothic of Ulfilas, by T. le Marchant Douse, London, 1886. Gotisches Elementarbuch, by W. Streitberg, Heidelberg, 1897. See also (2) above. Die Aussprache des Gotischen zur Zeit des Ulfilas, by W. Weingärtner, Leipzig, 1858. Über die Aussprache des Gotischen, by F. Dietrich, Marburg, 1862. Geschichte der gotischen Sprache, by E. Sievers, in Paul's Grundriss der germanischen Philologie, vol. i. pp. 407–416.

(5) For a list of other works and articles relating to Gothic, see K. Goedeke's Grundriss zur Geschichte der deutschen Dichtung, second edition, Dresden, 1884, vol. i. pp. 7–11: and the two articles by E. Sievers mentioned above.

AÍWAGGĒLJŌ ÞAÍRH MAÞÞAIU.

CHAPTER VI.

1 Atsaíƕiþ armaiōn izwara ni táujan in andwaírþja mannē
du saíƕan im; aíþþáu láun ni habáiþ fram attin izwa-
ramma þamma in himinam.
2 Þan nu táujáis armaiōn, ni haúrnjáis faúra þus, swaswē
þái liutans táujand in gaqumþim jah in garunsim, ei
háuhjáindáu fram mannam; amēn qiþa izwis: andnē-
mun mizdōn seina.
3 Iþ þuk táujandan armaiōn ni witi hleidumei þeina, ƕa
táujiþ taíhswō þeina,
4 ei sijái sō armahaírtiþa þeina in fulhsnja, jah atta þeins
saei saíƕiþ in fulhsnja, usgibiþ þus in baírhtein.
5 Jah þan bidjáiþ, ni sijáiþ swaswē þái liutans, untē frijōnd
in gaqumþim jah waíhstam plapjō standandans bidjan, ei
gáumjáindáu mannam. Amēn, qiþa izwis þatei haband
mizdōn seina.
6 Iþ þu þan bidjáis, gagg in hēþjōn þeina, jah galūkands
haúrdái þeinái bidei du attin þeinamma þamma in fulhsnja,
jah atta þeins saei saíƕiþ in fulhsnja, usgibiþ þus in
baírhtein.
7 Bidjandansuþ-þan ni filuwaúrdjáiþ, swaswē þái þiudō;
þugkeiþ im áuk ei in filuwaúrdein seinái andháusjáindáu.
8 Ni galeikōþ nu þáim; wáit áuk atta izwar þizei jus þaúr-
buþ, faúrþizei jus bidjáiþ ina.

9 Swa nu bidjáiþ jus: Atta unsar þu in himinam, weihnái
namō þein.
10 Qimái þiudinassus þeins. Waírþái wilja þeins, swē in
himina jah ana aírþái.
11 Hláif unsarana þana sinteinan gif uns himma daga.
12 Jah aflēt uns þatei skulans sijáima, swaswē jah weis aflē-
tam þáim skulam unsaráim.
13 Jah ni briggáis uns in fráistubnjái, ak láusei uns af þamma
ubilin; untē þeina ist þiudangardi jah mahts jah wulþus
in áiwins. Amēn.
14 Untē jabái aflētiþ mannam missadēdins izē, aflētiþ jah
izwis atta izwar sa ufar himinam.
15 Iþ jabái ni aflētiþ mannam missadēdins izē, ni þáu atta
izwar aflētiþ missadēdins izwarōs.
16 Aþþan biþē fastáiþ, ni waírþáiþ swaswē þái liutans gáurái;
frawardjand áuk andwaírþja seina, ei gasaíƕáindáu man-
nam fastandans. Amēn, qiþa izwis, þatei andnēmun
mizdōn seina.
17 Iþ þu fastands salbō háubiþ þein, jah ludja þeina þwah,
18 ei ni gasaíƕáizáu mannam fastands, ak attin þeinamma
þamma in fulhsnja, jah atta þeins saei saíƕiþ in fulhsnja,
usgibiþ þus.
19 Ni huzdjáiþ izwis huzda ana aírþái, þarei malō jah nidwa
frawardeiþ, jah þarei þiubōs ufgraband jah hlifand.
20 Iþ huzdjáiþ izwis huzda in himina, þarei nih malō nih
nidwa frawardeiþ, jah þarei þiubōs ni ufgraband nih stiland.
21 Þarei áuk ist huzd izwar, þaruh ist jah haírtō izwar.
22 Lukarn leikis ist áugō: jabái nu áugō þein áinfalþ ist,
allata leik þein liuhadein waírþiþ;
23 iþ jabái áugō þein unsēl ist, allata leik þein riqizein waírþiþ.
Jabái nu liuhaþ þata in þus riqiz ist, þata riqiz ƕan filu!

24 Ni manna mag twáim fráujam skalkinōn; untē jabái
fijáiþ áinana, jah anþarana frijōþ; aíþþáu áinamma
ufháuseiþ, iþ anþaramma frakann. Ni maguþ guþa
skalkinōn jah mammōnin.
25 Duþþē qiþa izwis: ni maúrnáiþ sáiwalái izwarái ƕa
matjáiþ jah ƕa drigkáiþ, nih leika izwaramma ƕē was-
jáiþ; niu sáiwala máis ist fōdeinái jah leik wastjōm?
26 Insaíƕiþ du fuglam himinis, þei ni saiand nih sneiþand,
nih lisand in banstins, jah atta izwar sa ufar himinam
fōdeiþ ins. Niu jus máis wulþrizans sijuþ þáim?
27 Iþ ƕas izwara maúrnands mag anaáukan ana wahstu
seinana aleina áina?
28 Jah bi wastjōs ƕa saúrgáiþ? Gakunnáiþ blōmans háiþ-
jōs, ƕáiwa wahsjand; nih arbáidjand nih spinnand.
29 Qiþuh þan izwis þatei nih Saúlaúmōn in allamma wulþáu
seinamma gawasida sik swē áins þizē.
30 Jah þandē þata hawi háiþjōs himma daga wisandō jah
gistradagis in aúhn galagiþ guþ swa wasjiþ, ƕáiwa máis
izwis leitil galáubjandans?
31 Ni maúrnáiþ nu qiþandans: ƕa matjam aíþþáu ƕa drig-
kam, aíþþáu ƕē wasjáima?
32 All áuk þata þiudōs sōkjand; wáituh þan atta izwar sa
ufar himinam þatei þaúrbuþ — —

CHAPTER VIII.

1 Dalaþ þan atgaggandin imma af faírgunja, láistidēdun
afar imma iumjōns managōs.
2 Jah sái, manna þrūtsfill habands durinnands inwáit ina
qiþands: fráuja, jabái wileis, magt mik gahráinjan.
3 Jah ufrakjands handu attaítōk imma qiþands: wiljáu,
waírþ hráins! jah suns hráin warþ þata þrūtsfill is.

4 Jah qaþ imma Iēsus: saíƕ ei mann ni qiþáis, ak gagg,
þuk silban atáugei gudjin, jah atbaír giba þōei anabáuþ
Mōsēs du weitwōdiþái im.
5 Afaruh þan þata inn atgaggandin imma in Kafarnaum,
duatiddja imma hundafaþs bidjands ina,
6 jah qiþands: fráuja, þiumagus meins ligiþ in garda
usliþa, harduba balwiþs.
7 Jah qaþ du imma Iēsus: ik qimands gaháilja ina.
8 Jah andhafjands sa hundafaþs qaþ: fráuja, ni im waírþs
ei uf hrōt mein inn gaggáis, ak þatáinei qiþ waúrda jah
gaháilniþ sa þiumagus meins.
9 Jah áuk ik manna im habands uf waldufnja meinamma
gadraúhtins, jah qiþa du þamma: gagg, jah gaggiþ; jah
anþaramma: qim, jah qimiþ; jah du skalka meinamma:
tawei þata, jah táujiþ.
10 Gaháusjands þan Iēsus sildaleikida, jah qaþ du þáim afar-
láistjandam: amēn, qiþa izwis, ni in Israēla swaláuda
galáubein bigat.
11 Aþþan qiþa izwis þatei managái fram urrunsa jah saggqa
qimand, jah anakumbjand miþ Abrahama jah Isaka jah
Iakōba in þiudangardjái himinē:
12 iþ þái sunjus þiudangardjōs uswaírpanda in riqis þata hin-
dumistō; jáinar waírþiþ grēts jah krusts tunþiwē.
13 Jah qaþ Iēsus þamma hundafada: gagg, jah swaswē
galáubidēs waírþái þus. Jah gaháilnōda sa þiumagus is
in jáinái ƕeilái.
14 Jah qimands Iēsus in garda Paítráus, gasaƕ swaíhrōn is
ligandein jah in heitōm.
15 Jah attaítōk handáu izōs jah aflaílōt ija sō heitō; jah
urráis jah andbahtida imma.
16 At andanahtja þan waúrþanamma, atbērun du imma

daimōnarjans managans, jah uswarp þans ahmans waúrda,
jah allans þans ubil habandans gaháilida,
17 ei usfullnōdēdi þata gamēlidō þaírh Ēsaïan praúfētu
qiþandan: sa unmahtins unsarōs usnam jah saúhtins
usbar.
18 Gasaíƕands þan Iēsus managans hiuhmans bi sik, haíháit
galeiþan sipōnjans hindar marein.
19 Jah duatgaggands áins bōkareis qaþ du imma: láisari,
láistja þuk, þisƕaduh þadei gaggis.
20 Jah qaþ du imma Iēsus: faúhōns grōbōs áigun, jah fuglōs
himinis sitlans, iþ sunus mans ni habáiþ ƕar háubiþ sein
anahnáiwjái.
21 Anþaruh þan sipōnjē is qaþ du imma: fráuja, usláubei
mis frumist galeiþan jah gafilhan attan meinana.
22 Iþ Iēsus qaþ du imma: láistei afar mis, jah lēt þans dáu-
þans filhan seinans dáuþans.
23 Jah inn atgaggandin imma in skip, afar iddjēdun imma
sipōnjōs is.
24 Jah sái, wēgs mikils warþ in marein, swaswē þata skip
gahuliþ waírþan fram wēgim; iþ is saíslēp.
25 Jah duatgaggandans sipōnjōs is urráisidēdun ina qiþan-
dans: fráuja, nasei unsis, fraqistnam.
26 Jah qaþ du im Iēsus: ƕa faúrhteiþ, leitil galáubjandans!
Þanuh urreisands gasōk windam jah marein, jah warþ wis
mikil.
27 Iþ þái mans sildaleikidēdun qiþandans: ƕileiks ist sa,
ei jah windōs jah marei ufháusjand imma?
28 Jah qimandin imma hindar marein in gáuja Gaírgaísainē,
gamōtidēdun imma twái daimōnarjōs us hláiwasnōm
rinnandans, sleidjái filu, swaswē ni mahta manna usleiþan
þaírh þana wig jáinana.

29 Jah sái, hrōpidēdun qiþandans: ƕa uns jah þus, Iēsu,
sunáu guþs? qamt hēr faúr mēl balwjan unsis?
30 Wasuh þan faírra im haírda sweinē managáizē haldana.
31 Iþ þō skōhsla bēdun ina qiþandans: jabái uswaírpis uns,
usláubei uns galeiþan in þō haírda sweinē.
32 Jah qaþ du im: gaggiþ! Iþ eis usgaggandans galiþun in
haírda sweinē; jah sái, run gawaúrhtēdun sis alla sō
haírda and driusōn in marein, jah gadáuþnōdēdun in
watnam.
33 Iþ þái haldandans gaþlaúhun jah galeiþandans gataíhun
in baúrg all bi þans daimōnarjans.
34 Jah sái, alla sō baúrgs usiddja wiþra Iēsu, jah gasaíƕandans
ina bēdun ei usliþi hindar markōs izē.

CHAPTER XI.

1 Jah warþ, biþē usfullida Iēsus anabiudands þáim twalif
sipōnjam seináim, ushōf sik jáinþrō du láisjan jah mērjan
and baúrgs izē.
2 Iþ Iōhannēs gaháusjands in karkarái waúrstwa Xristáus,
insandjands bi sipōnjam seináim qaþ du imma:
3 þu is sa qimanda þáu anþarizuh beidáima?
4 Jah andhafjands Iēsus qaþ du im: gaggandans gateihiþ
Iōhannē þatei gaháuseiþ jah gasaíƕiþ.
5 Blindái ussaíƕand, jah haltái gaggand, þrūtsfillái hráinjái
waírþand, jah báudái gaháusjand, jah dáuþái urreisand,
jah unlēdái waílamērjanda:
6 jah áudags ist ƕazuh saei ni gamarzjada in mis.
7 At þáim þan afgaggandam, dugann Iēsus qiþan þáim
manageim bi Iōhannēn: ƕa usiddjēduþ ana áuþida
saíƕan? ráus fram winda wagidata?

8 Akei ƕa usiddjēduþ saíƕan? mannan hnasqjáim wastjōm
gawasidana? Sái, þáiei hnasqjáim wasidái sind, in gardim
þiudanē sind.
9 Akei ƕa usiddjēduþ saíƕan? praúfētu? Jái, qiþa izwis:
jah managizō praúfētáu.
10 Sa ist áuk bi þanei gamēliþ ist: sái, ik insandja aggilu
meinana faúra þus, saei gamanweiþ wig þeinana faúra
þus.
11 Amēn, qiþa izwis: ni urráis in baúrim qinōnō máiza
Iōhannē þamma dáupjandin; iþ sa minniza in þiudan-
gardjái himinē máiza imma ist.
12 Framuh þan þáim dagam Iōhannis þis dáupjandins und
hita þiudangardi himinē anamahtjada, jah anamahtjandans
frawilwand þō.
13 Allái áuk praúfēteis jah witōþ und Iōhannē faúraqēþun:
14 jah jabái wildēdeiþ miþ niman, sa ist Hēlias, saei skulda
qiman.
15 Saei habái áu*sōna háusjandōna, ga*háusjá*i*.

AÍWAGGĒLJŌ ÞAÍRH MARKU

anastōdeiþ.

CHAPTER I.

1 Anastōdeins aíwaggēljōns Iēsuis Xristáus sunáus guþs.
2 Swē gamēliþ ist in Ēsaïin praúfētáu: sái, ik insandja
aggilu meinana faúra þus, saei gamanweiþ wig þeinana
faúra þus.
3 Stibna wōpjandins in áuþidái: manweiþ wig fráujins,
raíhtōs waúrkeiþ stáigōs guþs unsaris.
4 Was Iōhannēs dáupjands in áuþidái jah mērjands dáupein
idreigōs du aflageinái frawaúrhtē.
5 Jah usiddjēdun du imma all Iudaialand jah Iaírusaúlymeis,
jah dáupidái wēsun allái in Iaúrdanē aƕái fram imma,
andháitandans frawaúrhtim seináim.
6 Wasuþ-þan Iōhannēs gawasiþs taglam ulbandáus jah
gaírda filleina bi hup seinana, jah matida þramsteins jah
miliþ háiþiwisk,
7 jah mērida qiþands: qimiþ swinþōza mis sa afar mis,
þizei ik ni im waírþs anahneiwands andbindan skáudaráip
skōhē is.
8 Aþþan ik dáupja izwis in watin, iþ is dáupeiþ izwis in
ahmin weihamma.
9 Jah warþ in jáináim dagam, qam Iēsus fram Nazaraíþ
Galeilaias, jah dáupiþs was fram Iōhannē in Iaúrdanē.

10 Jah suns usgaggands us þamma watin gasahv uslukanans
himinans, jah ahman swē ahak atgaggandan ana ina.
11 Jah stibna qam us himinam: þu is sunus meins sa liuba,
in þuzei waíla galeikáida.
12 Jah suns sái, ahma ina ustáuh in áuþida.
13 Jah was in þizái áuþidái dagē fidwōr tiguns fráisans fram
Satanin, jah was miþ diuzam, jah aggileis andbahtidēdun
imma.
14 Iþ afar þatei atgibans warþ Iōhannēs, qam Iēsus in
Galeilaia mērjands aíwaggēljōn þiudangardjōs guþs,
15 qiþands þatei usfullnōda þata mēl jah atnēhvida sik þiu-
dangardi guþs: idreigōþ jah galáubeiþ in aíwaggēljōn.
16 Jah hvarbōnds faúr marein Galeilaias gasahv Seimōnu
jah Andraían brōþar is, þis Seimōnis, waírpandans nati in
marein; wēsun áuk fiskjans.
17 Jah qaþ im Iēsus: hirjats afar mis, jah gatáuja igqis
waírþan nutans mannē.
18 Jah suns aflētandans þō natja seina láistidēdun afar imma.
19 Jah jáinþrō inn gaggands framis leitil gasahv Iakōbu þana
Zaíbaídaiáus jah Iōhannē brōþar is, jah þans in skipa
manwjandans natja.
20 Jah suns haíháit ins. Jah aflētandans attan seinana
Zaíbaídaiu in þamma skipa miþ asnjam, galiþun afar
imma.
21 Jah galiþun in Kafarnaum, jah suns sabbatō daga galei-
þands in synagōgēn láisida ins.
22 Jah usfilmans waúrþun ana þizái láiseinái is; untē was
láisjands ins swē waldufni habands jah ni swaswē þái
bōkarjōs.
23 Jah was in þizái synagōgēn izē manna in unhráinjamma
ahmin, jah ufhrōpida

24 qiþands: fralēt, ƕa uns jah þus, Iēsu Nazōrēnái, qamt
fraqistjan uns? Kann þuk, ƕas þu is, sa weiha guþs.
25 Jah andbáit ina Iēsus qiþands: þahái jah usgagg ūt us
þamma, ahma unhráinja.
26 Jah tahida ina ahma sa unhráinja, jah hrōpjands stibnái
mikilái usiddja us imma.
27 Jah afsláuþnōdēdun allái sildaleikjandans, swaei sōkidēdun
miþ sis missō qiþandans: ƕa sijái þata? ƕō sō láiseinō
sō niujō, ei miþ waldufnja jah ahmam þáim unhráinjam
anabiudiþ jah ufháusjand imma?
28 Usiddja þan mēriþa is suns and allans bisitands Galeilaias.
29 Jah suns us þizái synagōgēn usgaggandans qēmun in
garda Seimōnis jah Andraíins miþ Iakōbáu jah Iōhannēn.
30 Iþ swaíhrō Seimōnis lag in brinnōn: jah suns qēþun
imma bi ija.
31 Jah duatgaggands urráisida þō undgreipands handu izōs,
jah aflaílōt þō sō brinnō suns, jah andbahtida im.
32 Andanahtja þan waúrþanamma, þan gasaggq sauil, bērun du
imma allans þans ubil habandans jah unhulþōns habandans.
33 Jah sō baúrgs alla garunnana was at daúra.
34 Jah gaháilida managans ubil habandans missaleikáim
saúhtim, jah unhulþōns managōs uswarp, jah ni fralaílōt
rōdjan þōs unhulþōns, untē kunþēdun ina.
35 Jah áir ūhtwōn usstandands usiddja, jah galáiþ ana áuþjana
staþ, jah jáinar baþ.
36 Jah galáistans waúrþun imma Seimōn jah þái miþ imma.
37 Jah bigitandans ina qēþun du imma þatei allái þuk sōkjand.
38 Jah qaþ du im: gaggam du þáim bisunjanē háimōm jah
baúrgim, ei jah jáinar mērjáu, untē duþē qam.
39 Jah was mērjands in synagōgim izē and alla Galeilaian
ah unhulþōns uswaírpands.

40 Jah qam at imma þrūtsfill habands, bidjands ina jah
kniwam knussjands jah qiþands du imma þatei jabái
wileis, magt mik gahráinjan.
41 Iþ Iēsus infeinands, ufrakjands handu seina attaítōk imma
jah qaþ imma: wiljáu, waírþ hráins.
42 Jah biþē qaþ þata Iēsus, suns þata þrūtsfill afláiþ af imma,
jah hráins warþ.
43 Jah gaƕōtjands imma suns ussandida ina,
44 jah qaþ du imma: saíƕ ei mannhun ni qiþáis waíht; ak
gagg þuk silban atáugjan gudjin, jah atbaír fram gahrái-
neinái þeinái þatei anabáuþ Mōsēs du weitwōdiþái im.
45 Iþ is usgaggands dugann mērjan filu jah usqiþan þata
waúrd, swaswē is juþan ni mahta andáugjō in baúrg
galeiþan, ak ūta ana áuþjáim stadim was; jah iddjēdun
du imma allaþrō.

CHAPTER II.

1 Jah galáiþ aftra in Kafarnaum afar dagans, jah gafrēhun
þatei in garda ist.
2 Jah suns gaqēmun managái, swaswē juþan ni gamōstē-
dun nih at daúra, jah rōdida im waúrd.
3 Jah qēmun at imma usliþan baírandans, hafanana fram
fidwōrim.
4 Jah ni magandans nēƕa qiman imma faúra manageim,
andhulidēdun hrōt þarei was Iēsus, jah usgrabandans
insáilidēdun þata badi, jah fralaílōtun ana þammei lag sa
usliþa.
5 Gasaíƕands þan Iēsus galáubein izē qaþ du þamma
usliþin: barnilō, aflētanda þus frawaúrhteis þeinōs.
6 Wēsunuh þan sumái þizē bōkarjē jáinar sitandans jah
þagkjandans sis in haírtam seináim:

7 ƕa sa swa rōdeiþ náiteinins? ƕas mag aflētan frawaúrh-
tins, niba áins guþ?
8 Jah suns ufkunnands Iēsus ahmin seinamma þatei swa
þái mitōdēdun sis, qaþ du im: duƕē mitōþ þata in
haírtam izwaráim?
9 ƕaþar ist azētizō du qiþan þamma usliþin: aflētanda
þus frawaúrhteis þeinōs, þáu qiþan: urreis jah nim þata
badi þeinata jah gagg?
10 Aþþan ei witeiþ þatei waldufni habáiþ sunus mans ana
aírþái aflētan frawaúrhtins, qaþ du þamma usliþin:
11 þus qiþa: urreis nimuh þata badi þein jah gagg du garda
þeinamma.
12 Jah urráis suns jah ushafjands badi usiddja faúra and-
waírþja alláizē, swaswē usgeisnōdēdun allái jah háuhidēdun
mikiljandans guþ, qiþandans þatei áiw swa ni gasēƕun.
13 Jah galáiþ aftra faúr marein, jah all manageins iddjēdun
du imma, jah láisida ins.
14 Jah ƕarbōnds gasaƕ Laíwwi þana Alfaiáus sitandan at
mōtái jah qaþ du imma: gagg afar mis. Jah usstandands
iddja afar imma.
15 Jah warþ, biþē is anakumbida in garda is, jah managái
mōtarjōs jah frawaúrhtái miþ anakumbidēdun Iēsua jah
sipōnjam is; wēsun áuk managái jah iddjēdun afar imma.
16 Jah þái bōkarjōs jah Fareisaieis gasaíƕandans ina mat-
jandan miþ þáim mōtarjam jah frawaúrhtáim, qēþun du
þáim sipōnjam is: ƕa ist þatei miþ mōtarjam jah fra-
waúrhtáim matjiþ jah driggkiþ?
17 Jah gaháusjands Iēsus qaþ du im: ni þaúrbun swinþái
lēkeis, ak þái ubilaba habandans; ni qam laþōn uswaúrh-
tans, ak frawaúrhtans.
18 Jah wēsun sipōnjōs Iōhannis jah Fareisaieis fastandans;

jah atiddjēdun jah qēþun du imma: duƕē sipōnjōs
Iōhannēs jah Fareisaieis fastand, iþ þái þeinái sipōnjōs
ni fastand?
19 Jah qaþ im Iēsus: ibái magun sunjus brūþfadis, und
þatei miþ im ist brūþfaþs, fastan? swa lagga ƕeila swē
miþ sis haband brūþfad, ni magun fastan.
20 Aþþan atgaggand dagōs þan afnimada af im sa brūþfaþs,
jah þan fastand in jáinamma daga.
21 Ni manna plat fanins niujis siujiþ ana snagan faírnjana;
ibái afnimái fullōn af þamma sa niuja þamma faírnjin,
jah waírsiza gataúra waírþiþ.
22 Ni manna giutiþ wein juggata in balgins faírnjans; ibái
áuftō distaírái wein þata niujō þans balgins jah wein
usgutniþ, jah þái balgeis fraqistnand; ak wein juggata in
balgins niujans giutand.
23 Jah warþ þaírhgaggan imma sabbatō daga þaírh atisk,
jah dugunnun sipōnjōs is skēwjandans ráupjan ahsa.
24 Jah Fareisaieis qēþun du imma: sái, ƕa táujand sipōnjōs
þeinái sabbatim þatei ni skuld ist?
25 Jah is qaþ du im: niu ussuggwuþ áiw ƕa gatawida
Daweid, þan þaúrfta jah grēdags was, is jah þái miþ
imma?
26 ƕáiwa galáiþ in gard guþs uf Abiaþara gudjin jah
hláibans faúrlageináis matida, þanzei ni skuld ist mat-
jan niba áináim gudjam, jah gaf jah þáim miþ sis
wisandam?
27 Jah qaþ im: sabbatō in mans warþ gaskapans, ni manna
in sabbatō dagis;
28 swaei fráuja ist sa sunus mans jah þamma sabbatō.

CHAPTER III.

1 Jah galáiþ aftra in synagōgēn, jah was jáinar manna
gaþaúrsana habands handu.
2 Jah witáidēdun imma háilidēdiu sabbatō daga, ei wrō-
hidēdeina ina.
3 Jah qaþ du þamma mann þamma gaþaúrsana habandin
handu: urreis in midumái.
4 Jah qaþ du im: skuldu ist in sabbatim þiuþ táujan aíþþáu
unþiuþ táujan, sáiwala nasjan aíþþáu usqistjan? Iþ eis
þaháidēdun.
5 Jah ussaíƕands ins miþ mōda, gáurs in dáubiþōs haírtins
izē qaþ du þamma mann: ufrakei þō handu þeina! Jah
ufrakida, jah gastōþ aftra sō handus is.
6 Jah gaggandans þan Fareisaieis sunsáiw miþ þáim Hērō-
dianum garūni gatawidēdun bi ina, ei imma usqēmeina.
7 Jah Iēsus afláiþ miþ sipōnjam seináim du marein, jah filu
manageins us Galeilaia láistidēdun afar imma,
8 jah us Iudaia jah us Iaírusaúlymim jah us Idumaia jah
hindana Iaúrdanáus; jah þái bi Tyra jah Seidōna, mana-
geins filu, gaháusjandans ƕan filu is tawida, qēmun at
imma.
9 Jah qaþ þáim sipōnjam seináim ei skip habáiþ wēsi at
imma in þizōs manageins, ei ni þraíheina ina.
10 Managans áuk gaháilida, swaswē drusun ana ina ei imma
attaítōkeina,
11 jah swa managái swē habáidēdun wundufnjōs jah ahmans
unhráinjans, þáih þan ina gasēƕun, drusun du imma jah
hrōpidēdun qiþandans þatei þu is sunus guþs.
12 Jah filu andbáit ins ei ina ni gaswikunþidēdeina.

13 Jah ustáig in faírguni jah athaíháit þanzei wilda is, jah
galiþun du imma.
14 Jah gawaúrhta twalif du wisan miþ sis, jah ei insandidēdi
ins mērjan,
15 jah haban waldufni du háiljan saúhtins jah uswaírpan un-
hulþōns.
16 Jah gasatida Seimōna namō Paítrus;
17 jah Iakōbáu þamma Zaíbaídaiáus, jah Iōhannē brōþr
Iakōbáus, jah gasatida im namna Baúanaírgaís, þatei ist:
sunjus þeihvōns;
18 jah Andraían jah Filippu jah Barþaúlaúmaiu jah Matþaiu
jah Þōman jah Iakōbu þana Alfaiáus, jah Þaddaiu jah
Seimōna þana Kananeitēn,
19 jah Iudan Iskariōtēn, saei jah galēwida ina.
20 Jah atiddjēdun in gard, jah gaïddja sik managei, swaswē
ni mahtēdun nih hláif matjan.
21 Jah háusjandans fram imma bōkarjōs jah anþarái usidd-
jēdun gahaban ina; qēþun áuk þatei usgáisiþs ist.
22 Jah bōkarjōs þái af Iaírusaúlymái qimandans qēþun þatei
Baíaílzaíbul habáiþ, jah þatei in þamma reikistin unhul-
þōnō uswaírpiþ þáim unhulþōm.
23 Jah atháitands ins in gajukōm qaþ du im: hváiwa mag
Satanas Satanan uswaírpan?
24 Jah jabái þiudangardi wiþra sik gadáiljada, ni mag stan-
dan sō þiudangardi jáina.
25 Jah jabái gards wiþra sik gadáiljada, ni mag standan sa
gards jáins.
26 Jah jabái Satana usstōþ ana sik silban jah gadáiliþs warþ,
ni mag gastandan, ak andi habáiþ.
27 Ni manna mag kasa swinþis galeiþands in gard is wilwan, niba
faúrþis þana swinþan gabindiþ; jah *þan* þana gard is diswilwái.

28 Amēn, qiþa izwis, þatei allata aflētada þata frawaúrhtē
sunum mannē, jah náiteinōs swa managōs swaswē waja-
mērjand;
29 aþþan saei wajamēreiþ ahman weihana ni habáiþ fralēt
áiw, ak skula ist áiweináizōs frawaúrhtáis.
30 Untē qēþun: ahman unhráinjana habáiþ.
31 Jah qēmun þan áiþei is jah brōþrjus is jah ūta standan-
dōna insandidēdun du imma, háitandōna ina.
32 Jah sētun bi ina managei; qēþun þan du imma: sái,
áiþei þeina jah brōþrjus þeinái jah swistrjus þeinōs ūta
sōkjand þuk.
33 Jah andhōf im qiþands: hvō ist sō áiþei meina aíþþáu þái
brōþrjus meinái?
34 Jah bisaíhvands bisunjanē þans bi sik sitandands qaþ:
sái, áiþei meina jah þái brōþrjus meinái.
35 Saei allis waúrkeiþ wiljan guþs, sa jah brōþar meins jah
swistar jah áiþei ist.

CHAPTER IV.

1 Jah aftra Iēsus dugann láisjan at marein, jah galēsun sik
du imma manageins filu, swaswē ina galeiþan*dan* in
skip gasitan in marein; jah alla sō managei wiþra marein
ana staþa was.
2 Jah láisida ins in gajukōm manag, jah qaþ im in láiseinái
seinái:
3 háuseiþ! Sái, urrann sa saiands du saian fráiwa sei-
namma.
4 Jah warþ, miþþanei saísō, sum raíhtis gadráus faúr wig,
jah qēmun fuglōs jah frētun þata.
5 Anþaruþ-þan gadráus ana stáinahamma, þarei ni habáida

aírþa managa, jah suns urrann, in þizei ni habáida diupái-
zōs aírþōs;
6 at sunnin þan urrinnandin ufbrann, jah untē ni habáida
waúrtins gaþaúrsnōda.
7 Jah sum gadráus in þaúrnuns; jah ufarstigun þái þaúrn-
jus jah afƕapidēdun þata, jah akran ni gaf.
8 Jah sum gadráus in aírþa gōda, jah gaf akran urrinnandō
jah wahsjandō, jah bar áin ·l· jah áin ·j· jah áin ·r·.
9 Jah qaþ: saei habái ausōna háusjandōna, gaháusjái.
10 Iþ biþē warþ sundrō, frēhun ina þái bi ina miþ þáim twa-
libim þizōs gajukōns.
11 Jah qaþ im: izwis atgiban ist kunnan rūna þiudangard-
jōs guþs, iþ jáináim þáim ūta in gajukōm allata waírþiþ,
12 ei saíƕandans saíƕáina jah ni gáumjáina, jah háusjandans
háusjáina jah ni fraþjáina, nibái ƕan gawandjáina sik jah
aflētáindáu im frawaúrhteis.
13 Jah qaþ du im: ni wituþ þō gajukōn, jah ƕáiwa allōs þōs
gajukōns kunneiþ?
14 Sa saijands waúrd saijiþ.
15 Aþþan þái wiþra wig sind, þarei saiada þata waúrd, jah þan
gaháusjand unkarjans, suns qimiþ Satanas jah usnimiþ
waúrd þata insaianō in haírtam izē.
16 Jah sind samaleikō þái ana stáinahamma saianans,
þáiei þan háusjand þata waúrd, suns miþ fahēdái nimand
ita,
17 jah ni haband waúrtins in sis, ak ƕeilaƕaírbái sind;
þaþrōh, biþē qimiþ aglō aíþþáu wrakja in þis waúrdis,
suns gamarzjanda.
18 Jah þái sind þái in þaúrnuns saianans, þái waúrd háus-
jandans,
19 jah saúrgōs þizōs libáináis jah afmarzeins gabeins jah þái

bi þata anþar lustjus inn atgaggandans afƕapjand þata
waúrd jah akranaláus waírþiþ.
20 Jah þái sind þái ana aírþái þizái gōdōn saianans þáiei
háusjand þata waúrd jah andnimand, jah akran baírand,
áin ·l· jah áin ·j· jah áin ·r·.
21 Jah qaþ du im: ibái lukarn qimiþ duþē ei uf mēlan
satjáidáu aíþþáu undar ligr? niu ei ana lukarnastaþan
satjáidáu?
22 Nih allis ist ƕa fulginis þatei ni gabaírhtjáidáu: nih warþ
analáugn, ak ei swikunþ waírþái.
23 Jabái ƕas habái áusōna háusjandōna, gaháusjái.
24 Jah qaþ du im: saíƕiþ ƕa háuseiþ! In þizáiei mitaþ
mitiþ, mitada izwis jah biáukada izwis þáim galáubjan-
dam.
25 Untē þisƕammēh saei habáiþ gibada imma; jah saei ni
habáiþ jah þatei habáiþ afnimada imma.
26 Jah qaþ: swa ist þiudangardi guþs, swaswē jabái manna
waírpiþ fráiwa ana aírþa.
27 Jah slēpiþ jah urreisiþ naht jah daga, jah þata fráiw keiniþ
jah liudiþ swē ni wáit is.
28 Silbō áuk aírþa akran baíriþ: frumist gras, þaþrōh ahs,
þaþrōh fulleiþ kaúrnis in þamma ahsa.
29 Þanuh biþē atgibada akran, suns insandeiþ gilþa, untē
atist asans.
30 Jah qaþ: ƕē galeikōm þiudangardja guþs, aíþþáu in
ƕileikái gajukōn gabaíram þō?
31 Swē kaúrnō sinapis, þatei þan saiada ana aírþa, minnist
alláizē fráiwē ist þizē ana aírþái;
32 jah þan saiada, urrinniþ jah waírþiþ alláizē grasē máist,
jah gatáujiþ astans mikilans, swaswē magun uf skadáu is
fuglōs himinis gabauan.

33 Jah swaleikáim managáim gajukōm rōdida du im þata
waúrd, swaswē mahtēdun háusjōn.
34 Iþ inuh gajukōn ni rōdida im, iþ sundrō sipōnjam seináim
andband allata.
35 Jah qaþ du im in jáinamma daga at andanahtja þan
waúrþanamma; usleiþam jáinis stadis.
36 Jah aflētandans þō managein andnēmun ina swē was in
skipa; jah þan anþara skipa wēsun miþ imma.
37 Jah warþ skūra windis mikila jah wēgōs waltidēdun in
skip, swaswē ita juþan gafullnōda.
38 Jah was is ana nōtin ana waggarja slēpands, jah urráisi-
dēdun ina jah qēþun du imma: láisari, niu kara þuk
þizei fraqistnam?
39 Jah urreisands gasōk winda jah qaþ du marein: gaslawái,
afdumbn! Jah anasiláida sa winds jah warþ wis mikil.
40 Jah qaþ du im: duƕē faúrhtái sijuþ swa? ƕáiwa ni
naúh habáiþ galáubein?
41 Jah ōhtēdun sis agis mikil, jah qēþun du sis missō: ƕas
þannu sa sijái, untē jah winds jah marei ufháusjand
imma?

CHAPTER V.

1 Jah qēmun hindar marein in landa Gaddarēnē.
2 Jah usgaggandin imma us skipa suns gamōtida imma
manna us aúrahjōm in ahmin unhráinjamma,
3 saei bauáin habáida in aúrahjōm: jah ni náudibandjōm
eisarneináim manna mahta ina gabindan.
4 Untē is ufta eisarnam bi fōtuns gabuganáim jah náudi-
bandjōm eisarneináim gabundans was, jah galáusida af
sis þōs náudibandjōs, jah þō ana fōtum eisarna gabrak,
jah manna ni mahta ina gatamjan.

5 Jah sinteinō nahtam jah dagam in aúrahjōm jah in faír-
gunjam was hrōpjands jah bliggwands sik stáinam.
6 Gasaíƕands þan Iēsu faírraþrō rann jah inwáit ina,
7 jah hrōpjands stibnái mikilái qaþ: ƕa mis jah þus, Iēsu,
sunáu guþs þis háuhistins? biswara þuk bi guþa, ni balw-
jáis mis!
8 Untē qaþ imma: usgagg, ahma unhráinja, us þamma
mann!
9 Jah frah ina: ƕa namō þein? Jah qaþ du imma: namō
mein Laígaíōn, untē managái sijum.
10 Jah baþ ina filu ei ni usdrēbi im us landa.
11 Wasuh þan jáinar haírda sweinē haldana at þamma faír-
gunja.
12 Jah bēdun ina allōs þōs unhulþōns qiþandeins: insandei
unsis in þō sweina, ei in þō galeiþáima.
13 Jah usláubida im Iēsus suns. Jah usgaggandans ahmans
þái unhráinjans galiþun in þō sweina, jah rann sō haírda
and driusōn in marein; wēsunuþ-þan swē twōs þūsund-
jōs, jah afƕapnōdēdun in marein.
14 Jah þái haldandans þō sweina gaþlaúhun, jah gataíhun in
baúrg jah in háimōm, jah qēmun saíƕan ƕa wēsi þata
waúrþanō.
15 Jah atiddjēdun du Iēsua, jah gasaíƕand þana wōdan
sitandan jah gawasidana jah fraþjandan þana saei habáida
laígaíōn, jah ōhtēdun.
16 Jah spillōdēdun im þáiei gasēƕun, ƕáiwa warþ bi þana
wōdan jah bi þō sweina.
17 Jah dugunnun bidjan ina galeiþan hindar markōs seinōs.
18 Jah inn gaggandan ina in skip baþ ina, saei was wōds, ei
miþ imma wēsi.
19 Jah ni laílōt ina, ak qaþ du imma: gagg du garda þei-

namma du þeináim, jah gateih im, ƕan filu þus fráuja
gatawida jah gaarmáida þuk.
20 Jah galáiþ jah dugann mērjan in Daíkapaúlein, ƕan filu
gatawida imma Iēsus; jah allái sildaleikidēdun.
21 Jah usleiþandin Iēsua in skipa aftra hindar marein, gaqē-
mun sik manageins filu du imma, jah was faúra marein.
22 Jah sái, qimiþ áins þizē synagōgafadē namin Jaeirus; jah
saíƕands ina gadráus du fōtum Iēsuis.
23 jah baþ ina filu, qiþands þatei daúhtar meina aftumist
habáiþ, ei qimands lagjáis ana þō handuns, ei ganisái
jah libái.
24 Jah galáiþ miþ imma, jah iddjēdun afar imma manageins
filu jah þraíhun ina.
25 Jah qinōnō suma wisandei in runa blōþis jēra twalif,
26 Jah manag gaþulandei fram managáim lēkjam jah fra-
qimandei allamma seinamma jah ni waíhtái bōtida, ak
máis waírs habáida,
27 gaháusjandei bi Iēsu, atgaggandei in managein aftana
attaítōk wastjái is.
28 Untē qaþ þatei jabái wastjōm is attēka, ganisa.
29 Jah sunsáiw gaþaúrsnōda sa brunna blōþis izōs, jah uf-
kunþa ana leika þatei gaháilnōda af þamma slaha.
30 Jah sunsáiw Iēsus ufkunþa in sis silbin þō us sis maht
usgaggandein; gawandjands sik in managein qaþ: ƕas
mis taítōk wastjōm?
31 Jah qēþun du imma sipōnjōs is: saíƕis þō managein
þreihandein þuk, jah qiþis: ƕas mis taítōk?
32 Jah wláitōda saíƕan þō þata táujandein.
33 Iþ sō qinō ōgandei jah reirandei, witandei þatei warþ bi
ija, qam jah dráus du imma, jah qaþ imma alla þō sunja.
34 Iþ is qaþ du izái: daúhtar, galáubeins þeina ganasida

þuk, gagg in gawaírþi, jah sijáis háila af þamma slaha
þeinamma.
35 Naúhþanuh imma rōdjandin qēmun fram þamma synagō-
gafada, qiþandans þatei daúhtar þeina gaswalt: ƕa þana-
máis dráibeis þana láisari?
36 Iþ Iēsus sunsáiw gaháusjands þata waúrd rōdiþ, qaþ du
þamma synagōgafada: ni faúrhtei; þatáinei galáubei.
37 Jah ni fralaílōt áinōhun izē miþ sis afargaggan, nibái
Paítru jah Iakōbu jah Iōhannēn brōþar Iakōbis.
38 Jah galáiþ in gard þis synagōgafadis, jah gasaƕ aúhjōdu
jah grētandans jah wáifaírƕjandans filu.
39 Jah inn atgaggands qaþ du im: ƕa aúhjōþ jah grētiþ?
þata barn ni gadáuþnōda, ak slēpiþ.
40 Jah bihlōhun ina. Iþ is uswaírpands alláim ganimiþ
attan þis barnis jah áiþein jah þans miþ sis, jah galáiþ
inn þarei was þata barn ligandō.
41 Jah faírgráip bi handáu þata barn qaþuh du izái: taleiþa
kumei, þatei ist gaskeiriþ: mawilō, du þus qiþa: urreis.
42 Jah suns urráis sō mawi jah iddja; was áuk jērē twalibē;
jah usgeisnōdēdun faúrhtein mikilái.
43 Jah anabáuþ im filu ei manna ni funþi þata; jah haíháit
izái giban matjan.

CHAPTER VI.

1 Jah usstōþ jáinþrō jah qam in landa seinamma, jah láisti-
dēdun afar imma sipōnjōs is.
2 Jah biþē warþ sabbatō, dugann in synagōgē láisjan, jah
managái háusjandans sildaleikidēdun qiþandans: ƕaþrō
þamma þata, jah ƕō sō handugeinō sō gibanō imma, ei
mahteis swaleikōs þaírh handuns is waírþand?
3 Niu þata ist sa timrja, sa sunus Marjins, iþ brōþar Iakōba

jah Iūsē jah Iudins jah Seimōnis? jah niu sind swistrjus
is hēr at unsis? Jah gamarzidái waúrþun in þamma.
4 Qaþ þan im Iēsus þatei nist praúfētus unswērs, niba in
gabaúrþái seinái jah in ganiþjam jah in garda seinamma.
5 Jah ni mahta jáinar áinōhun mahtē gatáujan, niba fawáim
siukáim handuns galagjands gaháilida.
6 Jah sildaleikida in ungaláubeináis izē, jah bitáuh weihsa
bisunjanē láisjands.
7 Jah athaíháit þans twalif jah dugann ins insandjan twans
ƕanzuh, jah gaf im waldufni ahmanē unhráinjáizē.
8 Jah faúrbáuþ im ei waíht ni nēmeina in wig, niba hrugga
áina, nih matibalg nih hláif nih in gaírdōs áiz,
9 ak gaskōhái suljōm: jah ni wasjáiþ twáim páidōm.
10 Jah qaþ du im: þisƕaduh þei gaggáiþ in gard, þar
saljáiþ, untē usgaggáiþ jáinþrō.
11 Jah swa managái swē ni andnimáina izwis ni háusjáina
izwis, usgaggandans jáinþrō ushrisjáiþ mulda þō undarō
fōtum izwaráim du weitwōdiþái im. Amēn, qiþa izwis:
sutizō ist Saúdaúmjam aíþþáu Gaúmaúrjam in daga stauōs
þáu þizái baúrg jáinái.
12 Jah usgaggandans mēridēdun ei idreigōdēdeina.
13 Jah unhulþōns managōs usdribun, jah gasalbōdēdun alēwa
managans siukans, jah gaháilidēdun.
14 Jah gaháusida þiudans Hērōdēs, swikunþ allis warþ namō
is, jah qaþ þatei Iōhannis sa dáupjands us dáuþáim urráis,
duþþē waúrkjand þōs mahteis in imma.
15 Anþarái þan qēþun þatei Hēlias ist; anþarái þan qēþun
þatei praúfētēs ist swē áins þizē praúfētē.
16 Gaháusjands þan Hērōdēs qaþ þatei þammei ik háubiþ
afmaímáit Iōhannē, sa ist: sah urráis us dáuþáim.
17 Sa áuk raíhtis Hērōdēs insandjands gahabáida Iōhannēn

jah gaband ina in karkarái in Haírōdiadins qēnáis Filippáus brōþrs seinis, untē þō galiugáida.
18 Qaþ áuk Iōhannēs du Hērōda þatei ni skuld ist þus haban qēn brōþrs þeinis.
19 Iþ sō Hērōdia náiw imma jah wilda imma usqiman, jah ni mahta:
20 untē Hērōdis ōhta sis Iōhannēn, kunnands ina waír garaíhtana jah weihana, jah witáida imma, jah háusjands imma manag gatawida, jah gabaúrjaba imma andháusida.
21 Jah waúrþans dags gatils, þan Hērōdis mēla gabaúrþáis seináizōs nahtamat waúrhta þáim máistam seináizē jah þūsundifadim jah þáim frumistam Galeilaias,
22 jah atgaggandein inn daúhtr Hērōdiadins jah plinsjandein jah galeikandein Hērōda jah þáim miþ anakumbjandam, qaþ þiudans du þizái máujái: bidei mik þisƕizuh þei wileis, jah giba þus.
23 Jah swōr izái þatei þisƕah þei bidjáis mik, giba þus und halba þiudangardja meina.
24 Iþ si usgaggandei qaþ du áiþein seinái: ƕis bidjáu? Iþ si qaþ: háubidis Iōhannis þis dáupjandins.
25 Jah atgaggandei sunsáiw sniumundō du þamma þiudana baþ qiþandei: wiljáu ei mis gibáis ana mēsa háubiþ Iōhannis þis dáupjandins.
26 Jah gáurs waúrþans sa þiudans in þizē áiþē jah in þizē miþ anakumbjandanē ni wilda izái ufbrikan.
27 Jah suns insandjands sa þiudans spaíkulātur, anabáuþ briggan háubiþ is. Iþ is galeiþands afmaímáit imma háubiþ in karkarái,
28 jah atbar þata háubiþ is ana mēsa, jah atgaf ita þizái máujái, jah sō mawi atgaf ita áiþein seinái.

29 Jah gaháusjandans sipōnjōs is qēmun jah usnēmun leik
is jah galagidēdun ita in hláiwa.
30 Jah gaïddjēdun apaústaúleis du Iēsua jah gataíhun imma
allata jah swa filu swē gatawidē*dun* — —
53 — — jah duatsniwun.
54 Jah usgaggandam im us skipa, sunsáiw ufkunnandans ina,
55 birinnandans all þata gawi dugunnun ana badjam þans
ubil habandans baíran, þadei háusidēdun ei is wēsi.
56 Jah þishvaduh þadei iddja in háimōs aíþþáu baúrgs aíþþáu
in weihsa, ana gagga lagidēdun siukans jah bēdun ina ei
þáu skáuta wastjōs is attaítōkeina; jah swa managái swē
attaítōkun imma, ganēsun.

CHAPTER VII.

1 Jah gaqēmun sik du imma Fareisaieis jah sumái þizē
bōkarjē, qimandans us Iaírusaúlymim.
2 Jah gasaíhvandans sumans þizē sipōnjē is gamáinjáim
handum, þat-ist unþwahanáim, matjandans hláibans;
3 iþ Fareisaieis jah allái Iudaieis, niba ufta þwahand han-
duns, ni matjand, habandans anafilh þizē sinistanē,
4 jah af maþla niba dáupjand ni matjand, jah anþar ist
manag þatei andnēmun du haban: dáupeinins stiklē jah
aúrkjē jah katilē jah ligrē;
5 þaþrōh þan frēhun ina þái Fareisaieis jah þái bōkarjōs:
duhvē þái sipōnjōs þeinái ni gaggand bi þammei ana-
fulhun þái sinistans, ak unþwahanáim handum matjand
hláif?
6 Iþ is andhafjands qaþ du im þatei waíla praúfētida Ēsaïas
bi izwis þans liutans, swē gamēliþ ist: sō managei waírilōm
mik swēráiþ, iþ haírtō izē faírra habáiþ sik mis.

7 Iþ swarē mik blōtand, láisjandans láiseinins, anabusnins
mannē;
8 aflētandans raíhtis anabusn guþs habáiþ þatei anafulhun
mannans, dáupeinins aúrkjē jah stiklē, jah anþar galeik
swaleikata manag táujiþ.
9 Jah qaþ du im: waíla inwidiþ anabusn guþs, ei þata
anafulhanō izwar fastáiþ.
10 Mōsēs áuk raíhtis qaþ: swērái attan þeinana jah áiþein
þeina; jah saei ubil qiþái attin seinamma aíþþáu áiþein
seinái, dáuþáu afdáuþjáidáu.
11 Iþ jus qiþiþ: jabái qiþái manna attin seinamma aíþþáu áiþein:
kaúrbān, þatei ist máiþms, þisƕah þatei us mis gabatnis,
12 jah ni fralētiþ ina ni waíht táujan attin seinamma aíþþáu
áiþein seinái,
13 bláuþjandans waúrd guþs þizái anabusnái izwarái, þōei
anafulhuþ; jah galeik swaleikata manag táujiþ.
14 Jah atháitands alla þō managein qaþ im: háuseiþ mis
allái jah fraþjáiþ.
15 Ni waíhts ist ūtaþrō mans inn gaggandō in ina þatei
magi ina gamáinjan; ak þata ūt gaggandō us mann þata
ist þata gamáinjandō mannan.
16 Jabái ƕas habái áusōna háusjandōna, gaháusjái.
17 Jah þan galáiþ in gard us þizái managein, frēhun ina
sipōnjōs is bi þō gajukōn.
18 Jah qaþ du im: swa jah jus unwitans sijuþ? Ni fraþjiþ
þammei all þata ūtaþrō inn gaggandō in mannan ni mag
ina gamáinjan:
19 untē ni galeiþiþ imma in haírtō, ak in wamba, jah in
urrunsa usgaggiþ, gahráineiþ allans matins.
20 Qaþuþ-þan þatei þata us mann usgaggandō þata gamáineiþ
mannan.

21 Innaþrō áuk us haírtin mannē mitōneis ubilōs usgaggand:
kalkinassjus, hōrinassjus, maúrþra,
22 þiubja, faíhufrikeins, unsēleins, liutei, agláitei, áugō unsēl,
wajamēreins, háuhhaírtei, unwiti.
23 Þō alla ubilōna innaþrō usgaggand jah gagamáinjand
mannan.
24 Jah jáinþrō usstandands galáiþ in markōs Tyrē jah Seidōnē,
jah galeiþands in gard ni wilda witan mannan jah ni
mahta galáugnjan.
25 Gaháusjandei raíhtis qinō bi ina, þizōzei habáida daúhtar
ahman unhráinjana, qimandei dráus du fōtum is.
26 Wasuþ-þan sō qinō háiþnō, Saúrini fynikiska gabaúrþái,
jah baþ ina ei þō unhulþōn uswaúrpi us daúhtr izōs.
27 Iþ Iēsus qaþ du izái: lēt faúrþis sada waírþan barna,
untē ni gōþ ist niman hláib barnē jah waírpan hundam.
28 Iþ si andhōf imma jah qaþ du imma: jái fráuja; jah áuk
hundōs undarō biuda matjand af draúhsnōm barnē.
29 Jah qaþ du izái: in þis waúrdis gagg, usiddja unhulþō us
daúhtr þeinái.
30 Jah galeiþandei du garda seinamma bigat unhulþōn
usgaggana jah þō daúhtar ligandein ana ligra.
31 Jah aftra galeiþands af márkōm Tyrē jah Seidōnē qam at
marein Galeilaie miþ tweihnáim markōm Daíkapaúlaiōs.
32 Jah bērun du imma báudana stammana, jah bēdun ina ei
lagidēdi imma handáu.
33 Jah afnimands ina af managein sundrō, lagida figgrans
seinans in áusōna imma jah spēwands attaítōk tuggōn is,
34 jah ussaíƕands du himina gaswōgida, jah qaþ du imma:
aíffaþa, þatei ist uslukn.
35 Jah sunsáiw usluknōdēdun imma hliumans jah andbund-
nōda bandi tuggōns is jah rōdida raíhtaba.

36 Jah anabáuþ im ei mann ni qēþeina. ƕan filu is im ana-
báuþ, máis þamma eis mēridēdun,
37 jah ufarassáu sildaleikidēdun qiþandans: waíla allata
gatawida, jah báudans gatáujiþ gaháusjan jah unrōdjandans
rōdjan.

CHAPTER VIII.

1 In jáináim þan dagam aftra at filu managái managein
wisandein jah ni habandam ƕa matidēdeina, atháitands
sipōnjans qaþuh du im:
2 infeinōda du þizái managein, untē ju dagans þrins miþ
mis wēsun, jah ni haband ƕa matjáina;
3 jah jabái fralēta ins láusqiþrans du garda izē, ufligand ana
wiga; sumái raíhtis izē faírraþrō qēmun.
4 Jah andhōfun imma sipōnjōs is: ƕaþrō þans mag ƕas
gasōþjan hláibam ana áuþidái?
5 Jah frah ins: ƕan managans habáiþ hláibans? Iþ eis
qēþun: sibun.
6 Jah anabáuþ þizái managein anakumbjan ana aírþái; jah
nimands þans sibun hláibans jah awiliudōnds gabrak jah
atgaf sipōnjam seináim, ei atlagidēdeina faúr; jah atlagi-
dēdun faúr þō managein.
7 Jah habáidēdun fiskans fawans, jah þans gaþiuþjands qaþ
ei atlagidēdeina jah þans.
8 Gamatidēdun þan jah sadái waúrþun; jah usnēmun láibōs
gabrukō sibun spyreidans.
9 Wēsunuþ-þan þái matjandans swē fidwōr þūsundjōs; jah
fralaílōt ins.
10 Jah galáiþ sunsáiw in skip miþ sipōnjam seináim, jah qam
ana fēra Magdalan.

11 Jah urrunnun Fareisaieis jah dugunnun miþ sōkjan
imma sōkjandans du imma táikn us himina, fráisandans
ina.
12 Jah ufswōgjands ahmin seinamma qaþ: ƕa þata kuni
táikn sōkeiþ? Amēn, qiþa izwis: jabái gibáidáu kunja
þamma táiknē.
13 Jah aflētands ins, galeiþands aftra in skip usláiþ hindar
marein.
14 Jah ufarmunnōdēdun niman hláibans jah niba áinana
hláif ni habáidēdun miþ sis in skipa.
15 Jah anabáuþ im qiþands: saíƕiþ ei atsaíƕiþ izwis þis
beistis Fareisaiē jah beistis Hērōdis.
16 Jah þāhtēdun miþ sis missō qiþandans: untē hláibans ni
habam.
17 Jah fraþjands Iēsus qaþ du im: ƕa þaggkeiþ untē hlái-
bans ni habáiþ? ni naúh fraþjiþ nih wituþ, untē dáubata
habáiþ haírtō izwar.
18 Áugōna habandans ni gasaíƕiþ, jah áusōna habandans ni
gaháuseiþ, jah ni gamunuþ.
19 Þan þans fimf hláibans gabrak fimf þūsundjōm, ƕan ma-
nagōs táinjōns fullōs gabrukō usnēmuþ? Qēþun du
imma: twalif.
20 Aþþan þan þans sibun hláibans fidwōr þūsundjōm, ƕan
managans spyreidans fullans gabrukō usnēmuþ? Iþ eis
qēþun: sibun.
21 Jah qaþ du im: ƕáiwa ni naúh fraþjiþ?
22 Jah qēmun in Beþaniin, jah bērun du imma blindan jah
bēdun ina ei imma attaítōki.
23 Jah faírgreipands handu þis blindins ustáuh ina ūtana
weihsis jah speiwands in áugōna is, atlagjands ana handuns
seinōs frah ina ga-u-ƕa-sēƕi?

24 Jah ussaíƕands qaþ: gasaíƕa mans, þatei swē bagmans
gasaíƕa gaggandans.
25 Þaþrōh aftra galagida handuns ana þō áugōna is jah gata-
wida ina ussaíƕan; jah aftra gasatiþs warþ jah gasaƕ
baírhtaba allans.
26 Jah insandida ina du garda is qiþands: ni in þata weihs
gaggáis, ni mannhun qiþáis in þamma wēhsa.
27 Jah usiddja Iēsus jah sipōnjōs is in wēhsa Kaisarias þizōs
Filippáus: jah ana wiga frah sipōnjans seinans qiþands du
im: ƕana mik qiþand mans wisan?
28 Iþ eis andhōfun: Iōhannēn þana dáupjand, jah anþarái
Hēlian: sumáih þan áinana praúfētē.
29 Jah is qaþ du im: aþþan jus, ƕana mik qiþiþ
wisan? Andhafjands þan Paítrus qaþ du imma: þu is
Xristus.
30 Jah faúrbáuþ im ei mannhun ni qēþeina bi ina.
31 Jah dugann láisjan ins þatei skal sunus mans filu winnan
jah uskiusan skulds ist fram þáim sinistam jah þáim aúhu-
mistam gudjam jah bōkarjam, jah usqiman jah afar þrins
dagans usstandan.
32 Jah swikunþaba þata waúrd rōdida; jah aftiuhands ina
Paítrus dugann andbeitan ina;
33 iþ is gawandjands sik jah gasaíƕands þans sipōnjans
seinans andbáit Paítru qiþands: gagg hindar mik, Satana,
untē ni fraþjis þáim guþs, ak þáim mannē.
34 Jah atháitands þō managein miþ sipōnjam seináim qaþ du
im: saei wili afar mis láistjan, inwidái sik silban, jah nimái
galgan seinana jah láistjái mik.
35 Saei allis wili sáiwala seina ganasjan, fraqisteiþ izái: iþ
saei fraqisteiþ sáiwalái seinái in meina jah in þizōs aíwag-
gēljōns, ganasjiþ þō.

36 ƕa áuk bōteiþ mannan, jabái gageigáiþ þana faírƕu allana
jah gasleiþeiþ sik sáiwalái seinái?
37 Aíþþáu ƕa gibiþ manna inmáidein sáiwalōs seináizōs?
38 Untē saei skamáiþ sik meina jah waúrdē meináizē in ga-
baúrþái þizái hōrinōndein jah frawaúrhtōn, jah sunus mans
skamáiþ sik is, þan qimiþ in wulþáu attins seinis miþ
aggilum þáim weiham.

CHAPTER IX.

1 Jah qaþ du im: amēn, qiþa izwis þatei sind sumái þizē
hēr standandanē, þái izē ni káusjand dáuþáus, untē gasaí-
ƕand þiudinassu guþs qumanana in mahtái.
2 Jah afar dagans saíhs ganam Iēsus Paítru jah Iakōbu jah
Iōhannēn, jah ustáuh ins ana faírguni háuh sundrō áinans:
jah inmáidida sik in andwaírþja izē.
3 Jah wastjōs is waúrþun glitmunjandeins, ƕeitōs swē snáiws,
swaleikōs swē wullareis ana aírþái ni mag gaƕeitjan.
4 Jah atáugiþs warþ im Hēlias miþ Mōsę; jah wēsun rōd-
jandans miþ Iēsua.
5 Jah andhafjands Paítrus qaþ du Iēsua: rabbei, gōþ ist
unsis hēr wisan, jah gawaúrkjam hlijans þrins, þus áinana
jah Mōsē áinana jah áinana Hēlijin.
6 Ni áuk wissa ƕa rōdidēdi; wēsun áuk usagidái.
7 Jah warþ milhma ufarskadwjands im, jah qam stibna us
þamma milhmin: sa ist sunus meins sa liuba, þamma
háusjáiþ.
8 Jah anaks insaíƕandans ni þanaseiþs áinōhun gasēƕun,
alja Iēsu áinana miþ sis.
9 Dalaþ þan atgaggandam im af þamma faírgunja, anabáuþ
im ei mannhun ni spillōdēdeina þatei gasēƕun, niba biþē
sunus mans us dáuþáim usstōþi.

10 Jah þata waúrd habáidēdun du sis missō sōkjandans: ƕa ist þata us dáuþáim usstandan?

11 Jah frēhun ina qiþandans: untē qiþand þái bōkarjōs þatei Hēlias skuli qiman faúrþis?

12 Iþ is andhafjands qaþ du im: Hēlias swēþáuh qimands faúrþis aftra gabōteiþ alla; jah ƕáiwa gamēliþ ist bi sunu mans, ei manag winnái jah frakunþs waírþái.

13 Akei qiþa izwis þatei ju Hēlias qam jah gatawidēdun imma swa filu swē wildēdun, swaswē gamēliþ ist bi ina.

14 Jah qimands at sipōnjam gasaƕ filu manageins bi ins, jah bōkarjans sōkjandans miþ im.

15 Jah sunsáiw alla managei gasaíƕandans ina usgeisnōdēdun, jah durinnandans inwitun ina.

16 Jah frah þans bōkarjans: ƕa sōkeiþ miþ þáim?

17 Jah andhafjands áins us þizái managein qaþ: láisari, brāhta sunu meinana du þus habandan ahman unrōdjandan.

18 Jah þisƕaruh þei ina gafāhiþ, gawaírpiþ ina, jah ƕaþjiþ jah kriustiþ tunþuns seinans, jah gastaúrkniþ; jah qaþ sipōnjam þeináim ei usdreibeina ina, jah ni mahtēdun.

19 Iþ is andhafjands im qaþ: ō kuni ungaláubjandō! und ƕa at izwis sijáu? und ƕa þuláu izwis? Baíriþ ina du mis.

20 Jah brāhtēdun ina at imma. Jah gasaíƕands ina sunsáiw sa ahma tahida ina; jah driusands ana aírþa walwisōda ƕaþjands.

21 Jah frah þana attan is: ƕan lagg mēl ist ei þata warþ imma? Iþ is qaþ: us barniskja.

22 Jah ufta ina jah in fōn atwarp jah in watō, ei usqistidēdi imma; akei jabái mageis, hilp unsara, gableiþjands unsis.

23 Iþ Iēsus qaþ du imma þata jabái mageis galáubjan; allata mahteig þamma galáubjandin.

24 Jah sunsáiw ufhrōpjands sa atta þis barnis miþ tagram
qaþ: galáubja; hilp meináizōs ungaláubeináis!
25 Gasaíƕands þan Iēsus þatei samaþ rann managei, gaƕō-
tida ahmin þamma unhráinjin, qiþands du imma: þu
ahma, þu unrōdjands jah báuþs, ik þus anabiuda: usgagg
us þamma, jah þanaseiþs ni galeiþáis in ina.
26 Jah hrōpjands jah filu tahjands ina usiddja; jah warþ swē
dáuþs, swaswē managái qēþun þatei gaswalt.
27 Iþ Iēsus undgreipands ina bi handáu urráisida ina; jah
usstōþ.
28 Jah galeiþandan ina in gard, sipōnjōs is frēhun ina
sundrō: duƕē weis ni mahtēdum usdreiban þana?
29 Jah qaþ du im: þata kuni in waíhtái ni mag usgaggan,
niba in bidái jah fastubnja.
30 Jah jáinþrō usgaggandans iddjēdun þaírh Galeilaian, jah
ni wilda ei ƕas wissēdi,
31 untē láisida sipōnjans seinans, jah qaþ du im þatei sunus
mans atgibada in handuns mannē, jah usqimand imma,
jah usqistiþs þridjin daga usstandiþ.
32 Iþ eis ni frōþun þamma waúrda, jah ōhtēdun ina
fraíhnan.
33 Jah qam in Kafarnaum, jah in garda qumans frah ins:
ƕa in wiga miþ izwis missō mitōdēduþ?
34 Iþ eis slawáidēdun; du sis missō andrunnun, ƕarjis
máists wēsi.
35 Jah sitands atwōpida þans twalif jah qaþ du im: jabái
ƕas wili frumists wisan, sijái alláizē aftumists jah alláim
andbahts.
36 Jah nimands barn gasatida ita in midjáim im, jah ana
armins nimands ita qaþ du im:
37 saei áin þizē swaleikáizē barnē andnimiþ ana namin

meinamma, mik andnimiþ; jah saƕazuh saei mik
andnimiþ, ni mik andnimiþ, ak þana sandjandan mik.
38 Andhōf þan imma Iōhannēs qiþands: láisari! sēƕum
sumana in þeinamma namin usdreibandan unhulþōns,
saei ni láisteiþ unsis, jah waridēdum imma, untē ni
láisteiþ unsis.
39 Iþ is qaþ: ni warjiþ imma; ni mannahun áuk ist saei
táujiþ maht in namin meinamma jah magi spráutō ubil-
waúrdjan mis;
40 untē saei nist wiþra izwis, faúr izwis ist.
41 Saei áuk allis gadragkjái izwis stikla watins in namin
meinamma, untē Xristáus sijuþ, amēn qiþa izwis ei ni
fraqisteiþ mizdōn seinái.
42 Jah saƕazuh saei gamarzjái áinana þizē leitilanē þizē
galáubjandanē du mis, gōþ ist imma máis ei galagjáidáu
asiluqaírnus ana balsaggan is jah frawaúrpans wēsi in
marein.
43 Jah jabái marzjái þuk handus þeina, afmáit þō; gōþ þus
ist hamfamma in libáin galeiþan, þáu twōs handuns
habandin galeiþan in gaíaínnan, in fōn þata unƕapnandō,
44 þarei maþa izē ni gaswiltiþ jah fōn ni afƕapniþ.
45 Jah jabái fōtus þeins marzjái þuk, afmáit ina; gōþ þus
ist galeiþan in libáin haltamma, þáu twans fōtuns haban-
din gawaírpan in gaíaínnan, in fōn þata unƕapnandō,
46 þarei maþa izē ni gaswiltiþ jah fōn ni afƕapniþ.
47 Jah jabái áugō þein marzjái þuk, uswaírp imma; gōþ þus
ist háihamma galeiþan in þiudangardja guþs, þáu twa
áugōna habandin atwaírpan in gaíaínnan funins,
48 þarei maþa izē ni gadáuþniþ jah fōn ni afƕapniþ.
49 ƕazuh áuk funin saltada jah ƕarjatōh hunslē salta
saltada.

50 Gōþ salt; iþ jabái salt unsaltan waírþiþ, ƕē supūda?
Habáiþ in izwis salt, jah gawaírþeigái sijáiþ miþ izwis
missō.

CHAPTER X.

1 Jah jáinþrō usstandands qam in markōm Iudaias hindar
Iaúrdanáu; jah gaqēmun sik aftra manageins du imma,
jah, swē biuhts, aftra láisida ins.
2 Jah duatgaggandans Fareisaieis frēhun ina, skuldu sijái
mann qēn afsatjan, fráisandans ina.
3 Iþ is andhafjands qaþ: ƕa izwis anabáuþ Mōsēs?
4 Iþ eis qēþun: Mōsēs usláubida unsis bōkōs afsateináis
mēljan jah aflētan.
5 Jah andhafjands Iēsus qaþ du im: wiþra harduhaírtein
izwara gamēlida izwis þō anabusn.
6 Iþ af anastōdeinái gaskaftáis gumein jah qinein gatawida
guþ.
7 Inuh þis bileiþái manna attin seinamma jah áiþein seinái,
8 jah sijáina þō twa du leika samin, swaswē þanaseiþs ni
sind twa, ak leik áin.
9 Þatei nu guþ gawaþ, manna þamma ni skáidái.
10 Jah in garda aftra sipōnjōs is bi þata samō frēhun ina.
11 Jah qaþ du im: saƕazuh saei aflētiþ qēn seina jah liugáiþ
anþara, hōrinōþ du þizái.
12 Jah jabái qinō aflētiþ aban seinana jah liugada anþa-
ramma, hōrinōþ.
13 Þanuh atbērun du imma barna, ei attaítōki im: iþ þá
sipōnjōs is sōkun þáim baírandam du.
14 Gasaíƕands þan Iēsus unwērida jah qaþ du im: lētiþ þō
barna gaggan du mis jah ni warjiþ þō, untē þizē ist þiu-
dangardi guþs.

15 Amēn, qiþa izwis: saei ni andnimiþ þiudangardja guþs
swē barn, ni þáuh qimiþ in izái.
16 Jah gaþláihands im, lagjands handuns ana þō þiuþida im.
17 Jah usgaggandin imma in wig, duatrinnands áins jah
knussjands baþ ina qiþands: láisari þiuþeiga, ƕa táujáu
ei libáináis áiweinōns arbja waírþáu?
18 Iþ is qaþ du imma: ƕa mik qiþis þiuþeigana? ni ƕashun
þiuþeigs, alja áins guþ.
19 Þōs anabusnins kant: ni hōrinōs; ni maúrþrjáis; ni
hlifáis; ni sijáis galiugaweitwōds; ni anamahtjáis; swērái
attan þeinana jah áiþein þeina.
20 Þaruh andhafjands qaþ du imma: láisari, þō alla gafas-
táida us jundái meināi.
21 Iþ Iēsus insaíƕands du imma frijōda ina jah qaþ du
imma: áinis þus wan ist; gagg, swa filu swē habáis
frabugei jah gif þarbam, jah habáis huzd in himinam; jah
hiri láistjan mik nimands galgan.
22 Iþ is ganipnands in þis waúrdis galáiþ gáurs; was áuk
habands faíhu manag.
23 Jah bisaíƕands Iēsus qaþ sipōnjam seináim: sái, ƕáiwa
agluba þái faíhō gahabandans in þiudangardja guþs
galeiþand.
24 Iþ þái sipōnjōs afsláuþnōdēdun in waúrdē is. Þaruh Iēsus
aftra andhafjands qaþ im: barnilōna, ƕáiwa aglu ist þáim
hugjandam afar faíháu in þiudangardja guþs galeiþan.
25 Azitizō ist ulbandáu þaírh þaírkō nēþlōs galeiþan, þáu
gabigamma in þiudangardja guþs galeiþan.
26 Iþ eis máis usgeisnōdēdun qiþandans du sis missō: jah
ƕas mag ganisan?
27 Insaíƕands du im Iēsus qaþ: fram mannam unmahteig
ist, akei ni fram guþa; allata áuk mahteig ist fram guþa.

28 Dugann þan Paítrus qiþan du imma: sái, weis aflaílōtum
alla jah láistidēdum þuk.
29 Andhafjands im Iēsus qaþ: amēn, qiþa izwis: ni ƕashun
ist saei aflaílōti gard aíþþáu brōþruns aíþþáu áiþein aíþþáu
attan aíþþáu qēn aíþþáu barna aíþþáu háimōþlja in meina
jah in þizōs aíwaggēljōns,
30 saei ni andnimái ·r· falþ nu in þamma mēla gardins jah
brōþruns jah swistruns jah attan jah áiþein jah barna
jah háimōþlja miþ wrakōm, jah in áiwa þamma anawaírþin
libáin áiweinōn.
31 Aþþan managái waírþand frumans aftumans, jah aftu-
mans frumans.
32 Wēsunuþ-þan ana wiga gaggandans du Iaírusaúlymái jah
faúrbigaggands ins Iēsus, jah sildaleikidēdun jah afarláist-
jandans faúrhtái waúrþun. Jah andnimands aftra þans
twalif dugann im qiþan þōei habáidēdun ina gadaban.
33 Þatei sái, usgaggam in Iaírusaúlyma jah sunus mans atgi-
bada þáim ufargudjam jah bōkarjam, jah gawargjand ina
dáuþáu, — —
34 jah biláikand ina jah bliggwand ina, jah speiwand ana
ina jah usqimand imma, jah þridjin daga ustandiþ.
35 Jah athabáidēdun sik du imma Iakōbus jah Iōhannēs,
sunjus Zaíbaídaiáus, qiþandans: láisari, wileima ei þatei
þuk bidjōs, táujáis uggkis.
36 Iþ Iēsus qaþ im: ƕa wileits táujan mik igqis?
37 Iþ eis qēþun du imma: fragif ugkis ei áins af taíhswōn
þeinái jah áins af hleidumein þeinái sitáiwa in wulþáu
þeinamma.
38 Iþ Iēsus qaþuh du im: ni wituts ƕis bidjats: magutsu
driggkan stikl þanei ik driggka, jah dáupeinái þizáiei ik
dáupjada, ei dáupjáindáu?

39 Iþ eis qēþun du imma: magu. Iþ Iēsus qaþuh du im:
swēþáuh þana stikl þanei ik driggka, driggkats, jah þizái
dáupeinái þizáiei ik dáupjada *dáupjanda ;*
40 iþ þata du sitan af taíhswōn meinái aíþþáu af hleidumein
nist mein du giban, alja þáimei manwiþ was.
41 Jah gaháusjandans þái taíhun dugunnun unwērjan bi
Iakōbu jah Iōhannēn.
42 Iþ is atháitands ins qaþ du im: wituþ þatei *þáiei* þuggk-
jand reikinōn þiudōm, gafráujinōnd im, iþ þái mikilans izē
gawaldand im.
43 Iþ ni swa sijái in izwis; ak saƕazuh saei wili waírþan
mikils in izwis, sijái izwar andbahts;
44 jah saei wili izwara waírþan frumists, sijái alláim skalks.
45 Jah áuk sunus mans ni qam at andbahtjam, ak andbaht-
jan jah giban sáiwala seina faúr managans lūn.
46 Jah qēmun in Iaírikōn. Jah usgaggandin imma jáinþrō
miþ sipōnjam seináim jah managein ganōhái, sunus
Teimaiáus, Barteimaiáus blinda, sat faúr wig du áihtrōn.
47 Jah gaháusjands þatei Iēsus sa Nazōraius ist, dugann
hrōpjan jah qiþan: sunáu Daweidis, Iēsu, armái mik!
48 Jah ƕōtidēdun imma managái ei gaþaháidēdi; iþ is filu
máis hrōpida: sunáu Daweidis, armái mik!
49 Jah gastandands Iēsus haíháit atwōpjan ina. Jah wōpi-
dēdun þana blindan, qiþandans du imma: þrafstei þuk;
urreis, wōpeiþ þuk.
50 Iþ is afwaírpands wastjái seinái ushláupands qam at Iēsu.
51 Jah andhafjands qaþ du imma Iēsus: ƕa wileis ei táujáu
þus? Iþ sa blinda qaþ du imma: rabbaunei, ei ussaíƕáu.
52 Iþ Iēsus qaþ du imma: gagg, galáubeins þeina ganasida
þuk. Jah sunsáiw ussaƕ jah láistida in wiga Iēsu.

CHAPTER XI.

1 Jah biþē nēƕa wēsun Iaírusalēm, in Bēþsfagein jah Bi-
þaniin at faírgunja alēwjin, insandida twans sipōnjē seináizē,
2 jah qaþ du im: gaggats in háim þō wiþrawaírþōn iggqis,
jah sunsáiw inn gaggandans in þō baúrg bigitats fulan
gabundanana, ana þammei naúh áinshun mannē ni sat;
andbindandans ina attiuhats.
3 Jah jabái ƕas iggqis qiþái: duƕē þata táujats? qiþáits:
þatei fráuja þis gaírneiþ; jah sunsáiw ina insandeiþ hidrē.
4 Galiþun þan jah bigētun fulan gabundanana at daúra ūta
ana gagga; jah andbundun ina.
5 Jah sumái þizē jáinar standandanē qēþun du im: ƕa
táujats andbindandans þana fulan?
6 Iþ eis qēþun du im swaswē anabáuþ im Iēsus, jah
laílōtun ins.
7 Jah brāhtēdun þana fulan at Iēsua; jah galagidēdun ana
wastjōs seinōs, jah gasat ana ina.
8 Managái þan wastjōm seináim strawidēdun ana wiga;
sumái astans maímáitun us bagmam jah strawidēdun ana
wiga.
9 Jah þái faúragaggandans hrōpidēdun qiþandans: ōsanna,
þiuþida sa qimanda in namin fráujins!
10 Þiuþidō sō qimandei þiudangardi in namin attins unsaris
Daweidis, ōsanna in háuhistjam!
11 Jah galáiþ in Iaírusaúlyma Iēsus jah in alh; jah bisaí-
ƕands alla, at andanahtja juþan wisandin ƕeilái usiddja in
Bēþanian miþ þáim twalibim.
12 Jah iftumin daga usstandandam im us Bēþaniin grēdags
was.

13 Jah gasaíƕands smakkabagm faírraþrō habandan láuf
atiddja, ei áuftō bigēti ƕa ana imma; jah qimands at
imma ni waíht bigat ana imma niba láuf; ni áuk was mēl
smakkanē.
14 Jah usbaírands qaþ du imma: ni þanaseiþs us þus áiw
manna akran matjái. Jah gaháusidēdun þái sipōnjōs is.
15 Jah iddjēdun du Iaírusaúlymái. Jah atgaggands Iēsus in
alh dugann uswaírpan þans frabugjandans jah bugjan-
dans in alh, jah mēsa skattjanē jah sitlans þizē frabug-
jandanē ahakim uswaltida.
16 Jah ni laílōt ei ƕas þaírhbēri kas þaírh þō alh.
17 Jah láisida qiþands du im: niu gamēliþ ist þatei razn
mein razn bidō háitada alláim þiudōm? iþ jus gatawidēduþ
ita du filigrja wáidēdjanē.
18 Jah gaháusidēdun þái bōkarjōs jah gudjanē aúhumis-
tans jah sōkidēdun, ƕáiwa imma usqistidēdeina:
ōhtēdun áuk ina, untē alla managei sildaleikidēdun in
láiseináis is.
19 Jah biþē andanahti warþ, usiddja ūt us þizái baúrg.
20 Jah in maúrgin faúrgaggandans gasēƕun þana smakka-
bagm þaúrsjana us waúrtim.
21 Jah gamunands Paítrus qaþ du imma: rabbei, sái, smakka-
bagms þanei fraqast gaþaúrsnōda.
22 Jah andhafjands Iēsus qaþ du im: habáiþ galáubein guþs!
23 Amēn áuk qiþa izwis, þisƕazuh ei qiþái du þamma faír-
gunja: ushafei þuk jah waírp þus in marein, jah ni
tuzwērjái in haírtin seinamma, ak galáubjái þata, ei þatei
qiþiþ gagaggiþ, waírþiþ imma þisƕah þei qiþiþ.
24 Duþþē qiþa izwis: allata þisƕah þei bidjandans sōkeiþ,
galáubeiþ þatei nimiþ, jah waírþiþ izwis.
25 Jah þan standáiþ bidjandans, aflētáiþ, jabái ƕa habáiþ

wiþra ƕana, ei jah atta izwar sa in himinam aflētái izwis
missadēdins izwarōs.
26 Iþ jabái jus ni aflētiþ, ni þáu atta izwar sa in himinam
aflētiþ izwis missadēdins izwarōs.
27 Jah iddjēdun aftra du Iaírusaúlymái. Jah in alh ƕarbōn-
din imma, atiddjēdun du imma þái aúhumistans gudjans
jah bōkarjōs jah sinistans.
28 Jah qēþun du imma: in ƕamma waldufnjē þata táujis?
jah ƕas þus þata waldufni atgaf, ei þata táujis?
29 Iþ Iēsus andhafjands qaþ du im: fraíhna jah ik izwis
áinis waúrdis jah andhafjiþ mis, jah qiþa izwis in ƕamma
waldufnjē þata táuja.
30 Dáupeins Iōhannis uzuh himina was þáu uzuh mannam?
andhafjiþ mis.
31 Jah þāhtēdun du sis missō qiþandans, jabái qiþam: us
himina, qiþiþ: aþþan duƕē ni galáubidēduþ imma?
32 Ak qiþam: us mannam, ūhtēdun þō managein. Allái
áuk alakjō habáidēdun Iōhannēn þatei bi sunjái praúfētēs
was.
33 Jah andhafjandans qēþun du Iēsua: ni witum. Jah
andhafjands Iēsus qaþ du im: nih ik izwis qiþa in
ƕamma waldufnjē þata táuja.

CHAPTER XII.

1 Jah dugann im in gajukōm qiþan: weinagard ussatida
manna, jah bisatida ina faþōm, jah usgrōf dal uf mēsa,
jah gatimrida kēlikn, jah anafalh ina waúrstwjam, jah
afláiþ aljaþ.
2 Jah insandida du þáim waúrstwjam at mēl skalk, ei at
þáim waúrstwjam nēmi akranis þis weinagardis.

3 Iþ eis nimandans ina usbluggwun jah insandidēdun
láushandjan.
4 Jah aftra insandida du im anþarana skalk; jah þana
stáinam waírpandans gaáiwiskōdēdun jah háubiþ wundan
brāhtēdun, jah insandidēdun ganáitidana.
5 Jah aftra insandida anþarana; jah jáinana afslōhun, jah
managans anþarans, sumans usbliggwandans, sumanzuh
þan usqimandans.
6 Þanuh naúhþanuh áinana sunu áigands liubana sis, in-
sandida jah þana du im spēdistana, qiþands þatei gaáistand
sunu meinana.
7 Iþ jáinái þái waúrstwjans qēþun du sis missō þatei sa ist
sa arbinumja; hirjiþ, usqimam imma, jah unsar waír-
þiþ þata arbi.
8 Jah undgreipandans ina usqēmun, jah uswaúrpun imma
ūt us þamma weinagarda.
9 ƕa nuh táujái fráuja þis weinagardis? Qimiþ jah usqisteiþ
þans waúrstwjans, jah gibiþ þana weinagard anþaráim.
10 Nih þata gamēlidō ussuggwuþ: stáins þammei uswaúr-
pun þái timrjans, sah warþ du háubida waíhstins?
11 Fram fráujin warþ sa, jah ist sildaleiks in áugam unsa-
ráim.
12 Jah sōkidēdun ina undgreipan, jah ōhtēdun þō managein;
frōþun áuk þatei du im þō gajukōn qaþ. Jah aflētandans
ina galiþun.
13 Jah insandidēdun du imma sumái þizē Fareisaiē jah Hērō-
dianē, ei ina ganuteina waúrda.
14 Iþ eis qimandans qēþun du imma: láisari, witum þatei
sunjeins is jah ni kara þuk manshun; ni áuk saíƕis in
andwaírþja mannē, ak bi sunjái wig guþs láiseis: skuldu
ist kaisaragild giban kaisara, þáu niu gibáima?

15 Iþ Iēsus gasaíƕands izē liutein qaþ du im: ƕa mik
fráisiþ? atbaíriþ mis skatt, ei gasaíƕáu.
16 Iþ eis atbērun, jah qaþ du im: ƕis ist sa manleika jah sō
ufarmēleins? Iþ eis qēþun du imma: kaisaris.
17 Jah andhafjands Iēsus qaþ du im: usgibiþ þō kaisaris
kaisara jah þō guþs guþa. Jah sildaleikidēdun ana
þamma.
18 Jah atiddjēdun Saddukaieis du imma þáiei qiþand usstass
ni wisan, jah frēhun ina qiþandans:
19 Láisari, Mōsēs gamēlida unsis þatei jabái ƕis brōþar ga-
dáuþnái, jah bileiþái qēnái, jah barnē ni bileiþái, ei nimái
brōþar is þō qēn is, jah ussatjái barna brōþr seinamma.
20 Sibun brōþrahans wēsun; jah sa frumista nam qēn, jah
gaswiltands ni biláiþ fráiwa.
21 Jah anþar nam þō; jah gadáuþnōda, jah ni sa biláiþ
fráiwa. Jah þridja samaleikō.
22 Jah nēmun þō samaleikō þái sibun, jah ni biliþun fráiwa.
Spēdumista alláizē gaswalt jah sō qēns.
23 In þizái usstassái, þan usstandand, ƕarjamma izē waírþiþ
qēns? Þái áuk sibun áihtēdun þō du qēnái.
24 Jah andhafjands Iēsus qaþ du im: niu duþē aírzjái sijuþ,
ni kunnandans mēla nih maht guþs?
25 Allis þan usstandand us dáuþáim, ni liugand ni liuganda,
ak sind swē aggiljus þái in himinam.
26 Aþþan bi dáuþans, þatei urreisand, niu gakunnáidēduþ
ana bōkōm Mōsēzis ana aíƕatundjái, ƕáiwa imma qaþ
guþ qiþands: ik im guþ Abrahamis jah guþ Isakis jah
Iakōbis?
27 Nist guþ dáuþáizē, ak qiwáizē. Aþþan jus filu aírzjái
sijuþ.
28 Jah duatgaggands áins þizē bōkarjē, gaháusjands ins

samana sōkjandans, gasaíƕands þatei waíla im andhōf,
frah ina: ƕarja ist alláizō anabusnē frumista?
29 Iþ Iēsus andhōf imma þatei frumista alláizō anabusns:
háusei Israēl, fráuja guþ unsar fráuja áins ist.
30 Jah frijōs fráujan guþ þeinana us allamma haírtin þei-
namma jah us allái sáiwalái þeinái jah us allái gahugdái
þeinái jah us allái mahtái þeinái. Sō frumista anabusns.
31 Jah anþara galeika þizái: frijōs nēƕundjan þeinana swē
þuk silban. Máizei þáim anþara anabusns nist.
32 Jah qaþ du imma sa bōkareis: waíla, láisari, bi sunjái
qast þatei áins ist, jah nist anþar alja imma;
33 jah þata du frijōn ina us allamma haírtin jah us allamma
fraþja jah us allái sáiwalái jah us allái mahtái, jah þata du
frijōn nēƕundjan swē sik silban managizō ist alláim þáim
alabrunstim jah sáudim.
34 Jah Iēsus gasaíƕands ina þatei frōdaba andhōf, qaþ du
imma: ni faírra is þiudangardjái guþs. Jah áinshun
þanaseiþs ni gadaúrsta ina fraíhnan.
35 Jah andhafjands Iēsus qaþ láisjands in alh: ƕáiwa qiþand
þai bōkarjōs þatei Xristus sunus ist Daweidis?
36 Silba áuk Daweid qaþ in ahmin weihamma: qiþiþ fráuja
du fráujin meinamma, sit af taíhswōn meinái, untē ik
galagja fijands þeinans fōtubaúrd fōtiwē þeináizē.
37 Silba raíhtis Daweid qiþiþ ina fráujan, jah ƕaþrō imma
sunus ist? Jah alla sō managei háusidēdun imma ga-
baúrjaba.
38 Jah qaþ du im in láiseinái seinái: saíƕiþ faúra bō*kar-
jam* — —

CHAPTER XIII.

16 — — wastja seina.
17 Aþþan wái þáim qiþuhaftōm jah daddjandeim in jáináim
dagam.
18 Aþþan bidjáiþ ei ni waírþái sa þlaúhs izwar wintráu.
19 Waírþand áuk þái dagōs jáinái aglō swaleika, swē ni was
swaleika fram anastōdeinái gaskaftáis þōei gaskōp guþ,
und hita, jah ni waírþiþ.
20 Jah ni fráuja gamaúrgidēdi þans dagans, ni þáuh ganēsi
áinhun leikē; akei in þizē gawalidanē þanzei gawalida,
gamaúrgida þans dagans.
21 Jah þan jabái ƕas izwis qiþái: sái, hēr Xristus, aíþþáu
sái, jáinar, ni galáubjáiþ;
22 untē urreisand galiugaxristjus jah galiugapraúfēteis, jah
giband táiknins jah faúratanja du afaírzjan, jabái mahteig
sijái, jah þans gawalidans.
23 Iþ jus saíƕiþ, sái, faúragatáih izwis allata.
24 Akei in jáinans dagans afar þō aglōn jáina sauil riqizeiþ
jah mēna ni gibiþ liuhaþ sein.
25 Jah staírnōns himinis waírþand driusandeins jah mahteis
þōs in himinam gawagjanda.
26 Jah þan gasaíƕand sunu mans qimandan in milhmam
miþ mahtái managái jah wulþáu.
27 Jah þan insandeiþ aggiluns seinans jah galisiþ þans gawali-
dans seinans af fidwōr windam fram andjam aírþōs und
andi himinis.
28 Aþþan af smakkabagma ganimiþ þō gajukōn. Þan þis
juþan asts þlaqus waírþiþ jah uskeinand láubōs, kunnuþ
þatei neƕa ist asans.

29 Swah jah jus, þan gasaíhwiþ þata waírþan, kunneiþ þatei
nēhwa sijuþ at — —

CHAPTER XIV.

4 — — *fraqis*teins þis balsanis warþ?
5 Maht wēsi áuk þata balsan frabugjan in managizō þáu
þrija hunda skattē, jah giban unledáim. Jah andstaúr-
ráidēdun þō.
6 Iþ Iēsus qaþ: lētiþ þō; duhwē izái usþriutiþ? þannu gōþ
waúrstw waúrhta bi mis.
7 Sinteinō áuk þans unlēdans habáiþ miþ izwis, jah þan
wileiþ, maguþ im waíla táujan; iþ mik ni sinteinō habáiþ.
8 Þatei habáida sō gatawida; faúrsnáu salbōn mein leik du
usfilha.
9 Amēn, qiþa izwis: þishwaruh þei mērjada sō aíwaggēljō
and alla manasēþ, jah þatei gatawida sō rōdjada du
gamundái izōs.
10 Jah Iudas Iskariōteis, áins þizē twalibē, galáiþ du þáim
gudjam, ei galēwidēdi ina im.
11 Iþ eis gaháusjandans faginōdēdun jah gahaíháitun imma
faíhu giban; jah sōkida hwáiwa gatilaba ina galēwidēdi.
12 Jah þamma frumistin daga azymē, þan paska salidēdun,
qēþun du imma þái sipōnjōs is: hwar wileis ei galeiþandans
manwjáima, ei matjáis paska?
13 Jah insandida twans sipōnjē seináizē qaþuh du im: gaggats
in þō baúrg, jah gamōteiþ igqis manna kas watins baírands:
gaggats afar þamma,
14 jah þadei inn galeiþái, qiþáits þamma heiwafráujin þatei
láisareis qiþiþ: hwar sind saliþwōs þarei paska miþ sipōnjam
meináim matjáu?

15 Jah sa izwis táikneiþ kēlikn mikilata, gastrawiþ, manwjata;
jah jáinar manwjáiþ unsis.
16 Jah usiddjēdun þái sipōn*jōs* —
41 — sái, galēwjada sunus mans in handuns frawaúrhtáizē.
42 Urreisiþ, gaggam! Sái, sa lēwjands mik atnēƕida.
43 Jah sunsáiw naúhþanuh at imma rōdjandin qam Iudas,
sums þizē twalibē, jah miþ imma managei miþ haírum jah
triwam fram þáim aúhumistam gudjam jah bōkarjam jah
sinistam.
44 Atuh-þan-gaf sa lēwjands im bandwōn qiþands: þammei
kukjáu, sa ist: greipiþ þana jah tiuhiþ arniba.
45 Jah qimands sunsáiw, atgaggands du imma qaþ: rabbei,
rabbei! jah kukida imma.
46 Iþ eis uslagidēdun handuns ana ina jah undgripun ina.
47 Iþ áins sums þizē atstandandanē imma uslūkands haíru
slōh skalk aúhumistins gudjins jah afslōh imma áusō þata
taíhswō.
48 Jah andhafjands Iēsus qaþ du im: swē du wáidēdjin
urrunnuþ miþ haírum jah triwam greipan mik.
49 Daga ƕammēh was at izwis in alh láisjands jah ni gripuþ
mik: ak ei usfullnōdēdeina bōkōs.
50 Jah aflētandans ina gaþlaúhun allái.
51 Jah áins sums juggaláuþs láistida afar imma biwáibiþs
leina ana naqadana; jah gripun is þái juggaláudeis.
52 Iþ is bileiþands þamma leina naqaþs gaþláuh faúra im.
53 Jah gataúhun Iēsu du aúhumistin gudjin; jah garunnun
miþ imma aúhumistans gudjans allái jah þái sinistans jah
bōkarjōs.
54 Jah Paítrus faírraþrō láistida afar imma, untē qam in garda
þis aúhumistins gudjins; jah was sitands miþ andbahtam
jah warmjands sik at liuhada.

55 Iþ þái aúhumistans gudjans jah alla sō gafaúrds sōkidēdun
ana Iēsu weitwōdiþa du afdáuþjan ina; jah ni bigētun.
56 Managái áuk galiug weitwōdidēdun ana ina, jah samalei-
kōs þōs weitwōdiþōs ni wēsun.
57 Jah sumái usstandandans galiug weitwōdidēdun ana ina
qiþandans:
58 þatei weis gaháusidēdum qiþandan ina þatei ik gataíra
alh þō handuwaúrhtōn, jah bi þrins dagans anþara un-
handuwaúrhta gatimrja.
59 Jah ni swa samaleika was weitwōdiþa izē.
60 Jah usstandands sa aúhumista gudja in midjáim frah Iēsu
qiþands: niu andhafjis waíht, ƕa þái ana þuk weitwōdjand?
61 Iþ is þaháida, jah waíht ni andhōf. Aftra sa aúhumista
gudja frah ina jah qaþ du imma: þu is Xristus sa sunus
þis þiuþeigins?
62 Iþ is qaþuh: ik im; jah gasaíƕiþ þana sunu mans af.
taíhswōn sitandan mahtáis, jah qimandan miþ milhmam
himinis.
63 Iþ sa aúhumista gudja disskreitands wastjōs seinōs qaþ:
ƕa þanamáis þaúrbum weis weitwōdē?
64 Háusidēduþ þō wajamērein is: ƕa izwis þugkeiþ?
Þaruh eis allái gadōmidēdun ina skulan wisan dáuþáu.
65 Jah dugunnun sumái speiwan ana wlit is jah huljan and-
waírþi is jah káupatjan ina, jah qēþun du imma: praúfētei!
jah andbahtōs gabaúrjaba lōfam slōhun ina.
66 Jah wisandin Paítráu in rōhsnái dalaþa jah atiddja áina
þiujō þis aúhumistins gudjins,
67 jah gasaíƕandei Paítru warmjandan sik, insaíƕandei du
imma qaþ: jah þu miþ Iēsua þamma Nazōreináu wast.
68 Iþ is afaíáik qiþands: ni wáit, ni kann ƕa þu qiþis. Jah
galáiþ faúr gard, jah hana wōpida.

69 Jah þiwi gasaíƕandei ina aftra dugann qiþan þáim faúra-
standandam, þatei sa þizei ist.
70 Iþ is aftra láugnida. Jah afar leitil aftra þái atstandandans
qēþun du Paítráu: bi sunjái, þizei is; jah áuk razda þeina
galeika ist.
71 Iþ is dugann afáikan jah swaran þatei ni kann þana
mannan þanei qiþiþ.
72 Jah anþaramma sinþa hana wōpida. Jah gamunda Paítrus
þata waúrd, swē qaþ imma Iēsus, þatei faúrþizē hana
hrukjái twáim sinþam, inwidis mik þrim sinþam. Jah
dugann greitan.

CHAPTER XV.

1 Jah sunsáiw in maúrgin garūni táujandans þái aúhumis-
tans gudjans miþ þáim sinistam jah bōkarjam, jah alla sō
gafaúrds gabindandans Iēsu brāhtēdun ina at Peilātáu.
2 Jah frah ina Peilātus: þu is þiudans Iudaiē? Iþ is
andhafjands qaþ du imma: þu qiþis.
3 Jah wrōhidēdun ina þái aúhumistans gudjans filu.
4 Iþ Peilātus aftra frah ina qiþands: niu andhafjis ni waíht?
sái, ƕan filu ana þuk weitwōdjand.
5 Iþ Iēsus þanamáis ni andhōf, swaswē sildaleikida Peilātus.
6 Iþ and dulþ ƕarjōh fralaílōt im áinana bandjan þanei
bēdun.
7 Wasuh þan sa háitana Barabbas miþ þáim miþ imma
drōbjandam gabundans, þáiei in aúhjōdáu maúrþr gata-
widēdun.
8 Jah usgaggandei alla managei dugunnun bidjan, swaswē
sinteinō tawida im.
9 Iþ Peilātus andhōf im qiþands: wileidu fraleitan izwis
þana þiudan Iudaiē?

10 Wissa áuk þatei in neiþis atgēbun ina þái aúhumistans
gudjans.
11 Iþ þái aúhumistans gudjans inwagidēdun þō managein ei
máis Barabban fralaílōti im.
12 Iþ Peilātus aftra andhafjands qaþ du im: ƕa nu wileiþ
ei táujáu þammei qiþiþ þiudan Iudaiē?
13 Iþ eis aftra hrōpidēdun: ushramei ina.
14 Iþ Peilātus qaþ du im: ƕa allis ubilis gatawida? Iþ eis
máis hrōpidēdun: ushramei ina.
15 Iþ Peilātus wiljands þizái managein fullafahjan, fralaílōt
im þana Barabban, iþ Iēsu atgaf usbliggwands, ei
ushramiþs wēsi.
16 Iþ gadraúhteis gataúhun ina innana gardis, þatei ist
praítōriaún, jah gahaíháitun alla hansa,
17 jah gawasidēdun ina paúrpurái, jah atlagidēdun ana ina
þaúrneina wipja uswindandans,
18 jah dugunnun gōljan ina: háils, þiudan Iudaiē!
19 Jah slōhun is háubiþ ráusa, jah bispiwun ina, jah lagjan-
dans kniwa inwitun ina.
20 Jah biþē bilaíláikun ina andwasidēdun ina þizái paúr-
purái, jah gawasidēdun ina wastjōm swēsáim, jah ustaúhun
ina ei ushramidēdeina ina.
21 Jah undgripun sumana mannē, Seimōna Kyreinaiu,
qimandan af akra, attan Alaíksandráus jah Rufáus, ei
nēmi galgan is.
22 Jah attaúhun ina ana Gaúlgaúþa staþ þatei ist gaskeiriþ
ƕaírneins staþs.
23 Jah gēbun imma drigkan wein miþ smyrna; iþ is ni nam.
24 Jah ushramjandans ina disdáiljand wastjōs is waírpan-
dans hláuta ana þōs, ƕarjizuh ƕa nēmi.
25 Wasuh þan ƕeila þridjō, jah ushramidēdun ina.

26 Jah was ufarmēli faírinōs is ufarmēliþ: sa þiudans Iudaiē.
27 Jah miþ imma ushramidēdun twans wáidēdjans, áinana af
taíhswōn jah áinana af hleidumein is.
28 Jah usfullnōda þata gamēlidō þata qiþanō: jah miþ unsib-
jáim rahniþs was.
29 Jah þái faúrgaggandans wajamēridēdun ina, wiþōndans
háubida seina jah qiþandans: ō sa gataírands þō alh jah
bi þrins dagans gatimrjands þō,
30 nasei þuk silban jah atsteig af þamma galgin!
31 Samaleikō jah þái aúhumistans gudjans biláikandans ina
miþ sis missō miþ þáim bōkarjam qēþun: anþarans gana-
sida, iþ sik silban ni mag ganasjan.
32 Sa Xristus, sa þiudans Israēlis, atsteigadáu nu af þamma
galgin, ei gasaíƕáima jah galáubjáima. Jah þái miþ
ushramidans imma idweitidēdun imma.
33 Jah biþē warþ ƕeila saíhstō, riqis warþ ana allái aírþái
und ƕeila niundōn.
34 Jah niundōn ƕeilái wōpida Iēsus stibnái mikilái qiþands:
aílōē aílōē, lima sibakþanei, þatei ist gaskeiriþ: guþ
meins, guþ meins, duƕē mis biláist?
35 Jah sumái þizē atstandandanē gaháusjandans qēþun: sái,
Hēlian wōpeiþ.
36 Þragjands þan áins jah gafulljands swam akeitis, galag-
jands ana ráus, dragkida ina qiþands: lēt, ei saíƕam
qimáiu Hēlias athafjan ina.
37 Iþ Iēsus aftra lētands stibna mikila uzōn.
38 Jah faúrahāh alhs disskritnōda in twa iupaþrō und dalaþ.
39 Gasaíƕands þan sa hundafaþs sa atstandands in and-
waírþja is þatei swa hrōpjands uzōn, qaþ: bi sunjái, sa
manna sa sunus was guþs.
40 Wēsunuþ-þan qinōns faírraþrō saíƕandeins, in þáimei

was Marja sō Magdalēnē jah Marja Iakōbis þis minni-
zins jah Iōsēzis áiþei jah Salōmē.
41 Jah þan was in Galeilaia, jah láistidēdun ina jah andbah-
tidēdun imma, jah anþarōs managōs þōzei miþ iddjēdun
imma in Iaírusalēm.
42 Jah juþan at andanahtja waúrþanamma, untē was paras-
kaíwē, saei ist fruma sabbatō,
43 qimands Iōsēf af Areimaþaias, gaguds ragineis, saei was
silba beidands þiudangardjōs guþs, anananþjands galáiþ
inn du Peilātáu jah baþ þis leikis Iēsuis.
44 Iþ Peilātus sildaleikida ei is juþan gaswalt; jah athaitands
þana hundafaþ frah ina juþan gadáuþnōdēdi.
45 Jah finþands at þamma hundafada fragaf þata leik Iōsēfa.
46 Jah usbugjands lein jah usnimands ita biwand þamma
leina jah galagida ita in hláiwa þatei was gadraban us
stáina, jah atwalwida stáin du daúra þis hláiwis.
47 Iþ Marja sō Magdalēnē jah Marja Iōsēzis sēƕun ƕar-
galagiþs wēsi.

CHAPTER XVI.

1 Jah inwisandins sabbatē dagis Marja sō Magdalēnē jah
Marja sō Iakōbis jah Salōmē usbaúhtēdun arōmata, ei
atgaggandeins gasalbōdēdeina ina.
2 Jah filu áir þis dagis afarsabbatē atiddjēdun du þamma
hláiwa at urrinnandin sunnin.
3 Jah qēþun du sis missō: ƕas afwalwjái unsis þana stáin
af daúrōm þis hláiwis?
4 Jah insaíƕandeins gáumidēdun þammei afwalwiþs ist sa
stáins; was áuk mikils abraba.
5 Jah atgaggandeins in þata hláiw gasēƕun juggaláuþ

sitandan in taíhswái biwáibidana wastjái ƕeitái; jah
usgeisnōdēdun.
6 Þaruh qaþ du im: ni faúrhteiþ izwis, Iēsu sōkeiþ Nazō-
raiu þana ushramidan; nist hēr, urráis, sái þana staþ
þarei galagidēdun ina.
7 Akei gaggiþ qiþiduh du sipōnjam is jah du Paítráu þatei
faúrbigaggiþ izwis in Galeilaian; þaruh ina gasaíƕiþ,
swaswē qaþ izwis.
8 Jah usgaggandeins af þamma hláiwa gaþlaúhun; dizuh-
þan-sat ijōs reirō jah usfilmei, jah ni qēþun mannhun
waíht; ōhtēdun sis áuk.
9 Usstandands þan in maúrgin frumin sabbatō atáugida
frumist Marjin þizái Magdalēnē, af þizáiei uswarp sibun
unhulþōns.
10 Sōh gaggandei gatáih þáim miþ imma wisandam, qáinōn-
dam jah grētandam.
11 Jah eis háusjandans þatei libáiþ jah gasaíƕans warþ fram
izái, ni galáubidēdun.
12 Afaruh þan þata — —

AÍWAGGĒLJŌ ÞAÍRH LUKAN.

CHAPTER II.

1 Warþ þan in dagans jáinans, urrann gagrēfts fram kaisara
Augustáu, gamēljan allana midjungard.
2 Sōh þan gilstramēleins frumista warþ at [wisandin kindina
Syriáis] raginōndin Saúrim Kyreinaíáu.
3 Jah iddjēdun allái, ei mēlidái wēseina, ƕarjizuh in seinái
baúrg.
4 Urrann þan jah Iōsēf us Galeilaia, us baúrg Nazaraíþ, in
Iudaian, in baúrg Daweidis sei háitada Bēþlahaím, duþē
ei was us garda fadreináis Daweidis,
5 anamēljan miþ Mariin sei in fragiftim was imma qeins,
wisandein inkilþōn.
6 Warþ þan, miþþanei þō wēsun jáinar, usfullnōdēdun
dagōs du baíran izái.
7 Jah gabar sunu seinana þana frumabaúr, jah biwand ina,
jah galagida ina in uzētin, untē ni was im rūmis in stada
þamma.
8 Jah haírdjōs wēsun in þamma samin landa þaírhwakan-
dans jah witandans wahtwōm nahts ufarō haírdái seinái.
9 Iþ aggilus fráujins anaqam ins jah wulþus fráujins bis-
káin ins, jah ōhtēdun agisa mikilamma.
10 Jah qaþ du im sa aggilus: ni ōgeiþ, untē sái, spillō izwis
faheid mikila, sei waírþiþ allái managein,

11 þatei gabaúrans ist izwis himma daga nasjands, saei ist
Xristus fráuja, in baúrg Daweidis.
12 Jah þata izwis táikns: bigitid barn biwundan jah galagid
in uzētin.
13 Jah anaks warþ miþ þamma aggiláu managei harjis himi-
nakundis hazjandanē guþ jah qiþandanē:
14 wulþus in háuhistjam guþa jah ana aírþái gawaírþi in
mannam gōdis wiljins.
15 Jah warþ, biþē galiþun faírra im in himin þái aggiljus,
jah þái mans þái haírdjōs qēþun du sis missō: þaírhgag-
gáima ju und Bēþlahaím, jah saíƕáima waúrd þata waúr-
þanō, þatei fráuja gakannida unsis.
16 Jah qēmun sniumjandans, jah bigētun Marian jah Iōsēf,
jah þata barn ligandō in uzētin.
17 Gasaíƕandans þan gakannidēdun bi þata waúrd þatei
rōdiþ was du im bi þata barn.
18 Jah allái þái gaháusjandans sildaleikidēdun bi þō rōdidōna
fram þáim haírdjam du im.
19 Iþ Maria alla gafastáida þō waúrda, þagkjandei in haírtin
seinamma.
20 Jah gawandidēdun sik þái haírdjōs mikiljandans jah haz-
jandans guþ in alláizē þizēei gaháusidēdun jah gasēƕun
swaswē rōdiþ was du im.
21 Jah biþē usfulnōdēdun dagōs ahtáu du bimáitan ina, jah
háitan was namō is Iēsus, þata qiþanō fram aggiláu, faúr-
þizei ganumans wēsi in wamba.
22 Jah biþē usfulnōdēdun dagōs hráineináis izē bi witōda
Mōsēzis, brāhtēdun ina Iaírusalēm, atsatjan faúra fráujin,
23 swaswē gamēlid ist in witōda fráujins: þatei ƕazuh gu-
makundáizē uslūkands qiþu weihs fráujins háitada,
24 jah ei gēbeina fram imma hunsl, swaswē qiþan ist in

witōda fráujins, gajuk hráiwadūbōnō aíþþáu twōs juggōns ahakē.
25 Þaruh was manna in Iaírusalēm, þizei namō Symaíōn, jah
sa manna was garaíhts jah gudafaúrhts, beidands laþōnáis
Israēlis, jah ahma weihs was ana imma.
26 Jah was imma gataíhan fram ahmin þamma weihin ni
saíƕan dáuþu, faúrþizei sēƕi Xristu fráujins.
27 Jah qam in ahmin in þizái alh; jah miþþanei inn attaú-
hun bērusjōs þata barn Iēsu, ei tawidēdeina bi biūhtja
witōdis bi ina,
28 jah is andnam ina ana armins seinans, jah þiuþida guþa
jah qaþ:
29 nu fraleitáis skalk þeinana, fráujinōnd fráuja, bi waúrda
þeinamma in gawaírþja;
30 þandē sēƕun áugōna meina nasein þeina,
31 þōei manwidēs in andwaírþja alláizō manageinō,
32 liuhaþ du andhuleinái þiudōm jah wulþu managein þeinái
Israēla.
33 Jah was Iōsēf jah áiþei is sildaleikjandōna ana þáim þōei
rōdida wēsun bi ina,
34 Jah þiuþida ina Symaíōn jah qaþ du Mariin, áiþein is:
sái, sa ligiþ du drusa jah usstassái managáizē in Israēla
jah du táiknái andsakanái.
35 Jah þan þeina silbōns sáiwala þaírhgaggiþ haírus, ei and-
huljáindáu us managáim haírtam mitōneis.
36 Jah was Anna praúfēteis, daúhtar Fanuēlis, us kunja
Asēris; sōh framaldra dagē managáizē libandei miþ abin
jēra sibun fram magaþein seinái,
37 sōh þan widuwō jērē ahtáutēhund jah fidwōr, sōh ni afiddja
faírra alh fastubnjam jah bidōm blōtandē fráujan nahtam
jah dagam.

38 Sōh þizái ƕeilái atstandandei andhaíháit fráujin, jah
rōdida bi ina in alláim þáim usbeidandam laþōn Iaírusaú-
lymōs.
39 Jah biþē ustaúhun allata bi witōda fráujins, gawandidēdun
sik in Galeilaian, in baúrg seina Nazaraíþ.
40 Iþ þata barn wōhs jah swinþnōda ahmins fullnands jah
handugeins, jah ansts guþs was ana imma.
41 Jah wratōdēdun þái birusjōs is jēra ƕammēh in Iaírusa-
lēm at dulþ paska.
42 Jah biþē warþ twalibwintrus, usgaggandam þan im in
Iaírusaúlyma bi biūhtja dulþáis,
43 jah ustiuhandam þans dagans, miþþanē gawandidēdun sik
aftra, gastōþ Iēsus sa magus in Iaírusalēm, jah ni wissē-
dun Iōsēf jah áiþei is.
44 Hugjandōna in gasinþjam ina wisan qēmun dagis wig jah
sōkidēdun ina in ganiþjam jah in kunþam.
45 Jah ni bigitandōna ina gawandidēdun sik in Iaírusalēm
sōkjandōna ina.
46 Jah warþ afar dagans þrins, bigētun ina in alh sitandan
in midjáim láisarjam jah háusjandan im jah fraíhnandan ins.
47 Usgeisnōdēdun þan allái þái háusjandans is ana frōdein
jah andawaúrdjam is.
48 Jah gasaíƕandans ina sildaleikidēdun, jah qaþ du imma
sō áiþei is: magáu, ƕa gatawidēs uns swa? sái, sa atta
þeins jah ik winnandōna sōkidēdum þuk.
49 Jah qaþ du im: ƕa þatei sōkidēduþ mik? niu wissēduþ
þatei in þáim attins meinis skulda wisan?
50 Jah ija ni frōþun þamma waúrda þatei rōdida du im.
51 Jah iddja miþ im jah qam in Nazaraíþ, jah was ufháus-
jands im; jah áiþei is gafastáida þō waúrda alla in haírtin
seinamma.

52 Jah Iēsus þáih frōdein jah wahstáu jah anstái at guþa jah
mannam.

CHAPTER IV.

1 Iþ Iēsus, ahmins weihis fulls, gawandida sik fram Iaúr-
danáu, jah taúhans was in ahmin in áuþidái
2 dagē fidwōr tiguns, fráisans fram diabuláu. Jah ni matida
waíht in dagam jáináim, jah at ustaúhanáim þáim dagam,
biþē grēdags warþ.
3 Jah qaþ du imma diabulus: jabái sunáus sijáis guþs, qiþ
þamma stáina ei waírþái hláibs.
4 Jah andhōf Iēsus wiþra ina qiþands: gamēlid ist þatei ni
bi hláib áinana libáid manna, ak bi all waúrdē guþs.
5 Jah ustiuhands ina diabuláus ana faírguni háuhata, atáu-
gida imma allans þiudinassuns þis midjungardis in stika
mēlis.
6 Jah qaþ du imma sa diabulus: þus giba þata waldufni
þizē allata jah wulþu izē, untē mis atgiban ist, jah þis-
ƕammēh þei wiljáu, giba þata.
7 Þu nu jabái inweitis mik in andwaírþja meinamma, waír-
þiþ þein all.
8 Jah andhafjands imma Iēsus qaþ: gamēlid ist, fráujan
guþ þeinana inweitáis jah imma áinamma fullafahjáis.
9 Þaþrōh gatáuh ina in Iaírusalēm, jah gasatida ina ana
giblin alhs, jah qaþ du imma: jabái sunus sijáis guþs,
waírp þuk þaþrō dalaþ;
10 gamēlid ist áuk þatei aggilum seináim anabiudiþ bi þuk
du gafastan þuk,
11 jah þatei ana handum þuk ufhaband, ei ƕan ni gastag-
qjáis bi stáina fōtu þeinana.

12 Jah andhafjands qaþ imma Iēsus þatei qiþan ist: ni
fráisáis fráujan guþ þeinana.
13 Jah ustiuhands all fráistōbnjō diabulus, afstōþ faírra imma
und mēl.
14 Jah gawandida sik Iēsus in mahtái ahmins in Galeilaian,
jah mēriþa urrann and all gawi bisitandē bi ina.
15 Jah is láisida in gaqumþim izē, mikilids fram alláim.
16 Jah qam in Nazaraíþ, þarei was fōdiþs, jah galáiþ inn bi
biūhtja seinamma in daga sabbatō in synagōgein, jah
usstōþ siggwan bōkōs.
17 Jah atgibanōs wēsun imma bōkōs Eisaeiins praúfētus, jah
uslūkands þōs bōkōs bigat stad, þarei was gamēlid:
18 ahma fráujins ana mis, in þizei gasalbōda mik du waíla-
mērjan unlēdáim, insandida mik du ganasjan þans gamal-
widans haírtin,
19 mērjan frahunþanáim fralēt jah blindáim siun, fralētan
gamáidans in gaþrafstein, mērjan jēr fráujins andanēm.
20 Jah faífalþ þōs bōkōs jah usgibands andbahta gasat. Jah
alláim in þizái synagōgein wēsun áugōna faírweitjandōna
du imma.
21 Dugann þan rōdjan du im þatei himma daga usfullnōdē-
dun mēla þō in áusam izwaráim.
22 Jah allái alakjō weitwōdidēdun imma jah sildaleikidēdun
bi þō waúrda anstáis þō usgaggandōna us munþa is jah
qēþun: niu sa ist sunus Iōsēfis?
23 Jah qaþ du im: áuftō qiþiþ mis þō gajukōn: þu leiki,
háilei þuk silban; ƕan filu háusidēdum waúrþan in
Kafarnaum, tawei jah hēr in gabaúrþái þeinái.
24 Qaþ þan: amēn izwis qiþa, þatei ni áinshun praúfētē anda-
nēms ist in gabaúrþái seinái:
25 aþþan bi sunjái qiþa izwis þatei managōs widuwōns wēsun

in dagam Hēleiins in Israēla, þan galuknōda himins du
jēram þrim jah mēnōþs saíhs, swē warþ hūhrus mikils
and alla aírþa:
26 jah ni du áináihun þizō insandiþs was Hēlias, alja in
Saraípta Seidonáis du qinōn widuwōn.
27 Jah managái þrūtsfillái wēsun uf Haíleisaiu praúfētáu in
Israēla, jah ni áinshun izē gahráinids was, alja Naíman sa
Saúr.
28 Jah fullái waúrþun allái mōdis in þizái synagōgein háus-
jandans þata.
29 Jah usstandandans uskusun imma ūt us baúrg jah
brāhtēdun ina und aúhmistō þis faírgunjis ana þammei sō
baúrgs izē gatimrida was, du afdráusjan ina þaþrō.
30 Iþ is þaírhleiþands þaírh midjans ins iddja.
31 Jah galáiþ in Kafarnaum, baúrg Galeilaias, jah was
láisjands ins in sabbatim.
32 Jah sildaleikidēdun bi þō láisein is, untē in waldufnja was
waúrd is.
33 Jah in þizái synagōgein was manna habands ahman
unhulþōns unhráinjana, jah ufhrōpida,
34 qiþands: lēt! ƕa uns jah þus, Iēsu Nazōrēnu? qamt fra-
qistjan unsis? kann þuk, ƕas is, sa weiha guþs.
35 Jah gaƕōtida imma Iēsus qiþands: afdōbn jah usgagg us
þamma. Jah gawaírpands ina sa unhulþa in midjáim
urrann af imma, ni waíhtái gaskaþjands imma.
36 Jah warþ afsláuþnan allans, jah rōdidēdun du sis missō
qiþandans: ƕa waúrdē þata, þatei miþ waldufnja jah
mahtái anabiudiþ þáim unhráinjam ahmam jah usgaggand?
37 Jah usiddja mēriþa fram imma and allans stadins þis bi-
sunjanē landis.
38 Usstandands þan us þizái synagōgái galáiþ in gard

Seimōnis. Swaíhrō þan þis Seimōnis was anahabáida
brinnōn mikilái, jah bēdun ina bi þō.
39 Jah atstandands ufar ija gasōk þizái brinnōn, jah aflaílōt
ija. Sunsáiw þan usstandandei andbahtida im.
40 Miþþanei þan sagq sunnō, allái swa managái swē habái-
dēdun siukans saúhtim missaleikáim, brāhtēdun ins at
imma: iþ is áinƕarjammēh izē handuns analagjands
gaháilida ins.
41 Usiddjēdun þan jah unhulþōns af managáim hrōpjandeins
jah qiþandeins þatei þu is Xristus, sunus guþs. Jah gasa-
kands im ni laílōt þōs rōdjan, untē wissēdun silban Xristu
ina wisan.
42 Biþēh þan warþ dags, usgaggands galáiþ ana áuþjana
stad, jah manageins sōkidēdun ina jah qēmun und ina jah
gahabáidēdun ina, ei ni afliþi faírra im.
43 Þaruh is qaþ du im þatei jah þáim anþaráim baúrgim
waílamērjan ik skal bi þiudangardja guþs, untē duþē mik
insandida.
44 Jah was mērjands in synagōgim Galeilaias.

CHAPTER XIV.

12 Qaþuþ-þan jah þamma háitandin sik: þan waúrkjáis
undaúrnimat aíþþáu nahtamat, ni háitáis frijōnds þeinans
nih brōþruns þeinans nih niþjans þeinans nih garaznans
gabeigans, ibái áuftō jah eis aftra háitáina þuk jah waír-
þiþ þus usguldan;
13 ak þan waúrkjáis daúht, háit unlēdans, gamáidans, haltans,
blindans.
14 Jah áudags waírþis, untē eis ni haband usgildan þus; us-
gildada áuk þus in usstassái þizē uswaúrhtanē.

15 Gaháusjands þan sums þizē anakumbjandanē þata qaþ
du imma: áudags saei matjiþ hláif in þiudangardjái guþs.
16 Þaruh qaþ imma fráuja: manna sums gawaúrhta nahtamat
mikilana jah haíháit managans.
17 Jah insandida skalk seinana ƕeilái nahtamatis qiþan þáim
háitanam: gaggiþ, untē ju manwu ist allata.
18 Jah dugunnun suns faúrqiþan allái. Sa frumista qaþ:
land baúhta, jah þarf galeiþan jah saíƕan þata; bidja þuk,
habái mik faúrqiþanana.
19 Jah anþar qaþ: juka aúhsnē usbaúhta fimf, jah gagga
káusjan þans; bidja þuk, habái mik faúrqiþanana.
20 Jah sums qaþ: qēn liugáida, jah duþē ni mag qiman.
21 Jah qimands sa skalks gatáih fráujin seinamma þata.
Þanuh þwaírhs sa gardawaldands qaþ du skalka sei-
namma: usgagg spráutō in gatwōns jah stáigōs baúrgs,
jah unlēdans jah gamáidans jah blindans jah haltans
attiuh hidrē.
22 Jah qaþ sa skalks: fráuja, warþ swē anabáust, jah naúh
stads ist.
23 Jah qaþ sa fráuja du þamma skalka: usgagg and wigans
jah faþōs, jah náuþei inn atgaggan, ei usfulnái gards meins.
24 Qiþa allis izwis þatei ni áinshun mannē jáináizē þizē faúra
háitananē káuseiþ þis nahtamatis meinis.
25 Miþ iddjēdun þan imma hiuhmans managái, jah gawand-
jands sik qaþ du im:
26 Jabái ƕas gaggiþ du mis, jah ni fijáiþ attan seinana jah
áiþein jah qēn jah barna jah brōþruns jah swistruns,
naúhuþ-þan seina silbins sáiwala, ni mag meins sipōneis
wisan.
27 Jah saei ni baíriþ galgan seinana jah gaggái afar mis, ni
mag wisan meins sipōneis.

28 Izwara ƕas raíhtis wiljands kēlikn timbrjan, niu frumist
gasitands rahneiþ manwiþō habáiu du ustiuhan?
29 ibái áuftō, biþē gasatidēdi grunduwaddju jah ni mahtēdi
ustiuhan, allái þái gasaíƕandans duginnáina biláikan ina,
30 qiþandans þatei sa manna dustōdida timbrjan jah ni
mahta ustiuhan.
31 Aíþþáu ƕas þiudans gaggands stigqan wiþra anþarana
þiudan du wigana, niu gasitands faúrþis þankeiþ, siáiu
mahteigs miþ taíhun þūsundjōm gamōtjan þamma miþ
twáim tigum þūsundjō gaggandin ana sik?
32 Eiþáu [jabái nist mahteigs] naúhþanuh faírra imma
wisandin insandjands áiru bidjiþ gawaírþjis.
33 Swah nu ƕarjizuh izwara saei ni afqiþiþ allamma áigina
seinamma, ni mag wisan meins sipōneis.
34 Gōd salt; iþ jabái salt báud waírþiþ, ƕē gasupōda?
35 Nih du aírþái, ni du maíhstáu fagr ist; ūt uswaírpand
imma. Saei habái ausōna gaháusjandōna, gaháusjái.

CHAPTER XV.

1 Wēsunuþ-þan imma nēƕjandans sik allái mōtarjōs jah
frawaúrhtái háusjan imma.
2 Jah birōdidēdun Fareisaieis jah bōkarjōs, qiþandans þatei
sa frawaúrhtans andnimiþ jah miþ matjiþ im.
3 Qaþ þan du im þō gajukōn qiþands:
4 ƕas manna izwara áigands taíhuntēhund lambē jah fraliu-
sands áinamma þizē, niu bileiþiþ þō niuntēhund jah niun
ana áuþidái jah gaggiþ afar þamma fralusanin, untē bi-
gitiþ þata?
5 Jah bigitands uslagjiþ ana amsans seinans faginōnds,
6 jah qimands in garda galaþōþ frijōnds jah garaznans

qiþands du im: faginōþ miþ mis þammei bigat lamb mein
þata fralusanō.
7 Qiþa izwis þatei swa fahēds waírþiþ in himina in áinis
frawaúrhtis idreigōndins þáu in niuntēhundis jah niunē
garaíhtáizē þáiei ni þaúrbun idreigōs.
8 Aíþþáu suma qinō drakmans habandei taíhun, jabái
fraliusiþ drakmin áinamma, niu tandeiþ lukarn jah us-
báugeiþ razn jah sōkeiþ glaggwaba, untē bigitiþ?
9 Jah bigitandei gaháitiþ frijōndjōs jah garaznōns qiþandei:
faginōþ miþ mis, untē bigat drakmein þammei fraláus.
10 Swa qiþa izwis, fahēds waírþiþ in andwaírþja aggilē guþs
in áinis idreigōndins frawaúrhtis.
11 Qaþuþ-þan: mannē sums áihta twans sununs.
12 Jah qaþ sa jūhiza izē du attin: atta, gif mis, sei undrinnái
mik dáil áiginis; jah disdáilida im swēs sein.
13 Jah afar ni managans dagans brāhta samana allata sa
jūhiza sunus, jah afláiþ in land faírra wisandō, jah jáinar
distahida þata swēs seinata libands usstiuriba.
14 Biþē þan frawas allamma, warþ hūhrus abrs and gawi
jáinata, jah is dugann alaþarba waírþan.
15 Jah gaggands gahaftida sik sumamma baúrgjanē jáinis
gáujis, jah insandida ina háiþjōs seináizōs haldan sweina.
16 Jah gaírnida sad itan haúrnē, þōei matidēdun sweina, jah
manna imma ni gaf.
17 Qimands þan in sis qaþ: ƕan filu asnjē attins meinis ufa-
rassáu haband hláibē, iþ ik hūhráu fraqistna.
18 Usstandands gagga du attin meinamma jah qiþa du imma:
atta, frawaúrhta mis in himin jah in andwaírþja þei-
namma;
19 ju þanaseiþs ni im waírþs ei háitáidáu sunus þeins; gata-
wei mik swē áinana asnjē þeináizē.

20 Jah usstandands qam at attin seinamma. Naúhþanuh
þan faírra wisandan gasaƕ ina atta is jah infeinōda, jah
þragjands dráus ana hals is jah kukida imma.
21 Jah qaþ imma sa sunus: atta, frawaúrhta in himin jah in
andwaírþja þeinamma, ju þanaseiþs ni im waírþs ei
háitáidáu sunus þeins.
22 Qaþ þan sa atta du skalkam seináim: spráutō bringiþ
wastja þō frumistōn jah gawasjiþ ina jah gibiþ figgragulþ
in handu is jah gaskōhi ana fōtuns is;
23 jah bringandans stiur þana alidan ufsneiþiþ, jah matjandans
wisam waíla;
24 untē sa sunus meins dáuþs was jah gaqiunōda, jah fralu-
sans was jah bigitans warþ; jah dugunnun wisan.
25 Wasuþ-þan sunus is sa alþiza ana akra, jah qimands
atiddja nēƕ razn, jah gaháusida saggwins jah láikins.
26 Jah atháitands sumana magiwē frahuh ƕa wēsi þata.
27 Þaruh is qaþ du imma þatei brōþar þeins qam jah afsnáiþ
atta þeins stiur þana alidan, untē háilana ina andnam.
28 Þanuh mōdags warþ jah ni wilda inn gaggan, iþ atta is
usgaggands ūt bad ina.
29 Þaruh is andhafjands qaþ du attin: sái, swa filu jērē skal-
kinōda þus, jah ni ƕanhun anabusn þeina ufariddja, jah
mis ni áiw atgaft gáitein, ei miþ frijōndam meináim
biwēsjáu;
30 iþ þan sa sunus þeins, saei frēt þein swēs miþ kalkjōm,
qam, ufsnáist imma stiur þana alidan.
31 Þaruh qaþ du imma: barnilō, þu sinteinō miþ mis wast
jah is, jah all þata mein þein ist;
32 waíla wisan jah faginōn skuld was, untē brōþar þeins
dáuþs was jah gaqiunōda, jah fralusans jah bigitans
warþ.

AÍWAGGĒLJŌ ÞAÍRH JŌHANNĒN.

CHAPTER XII.

1 — — in Bēþanijin, þarei was Lazarus sa dáuþa, þanei
urráisida us dáuþáim Iēsus.
2 Þaruh gawaúrhtēdun imma nahtamat jáinar, jah Marþa
andbahtida; iþ Lazarus was sums þizē anakumbjandanē
miþ imma.
3 Iþ Marja nam pund balsanis nardáus pistikeinis filuga-
láubis, jah gasalbōda fōtuns Iēsua, jah biswarb fōtuns is
skufta seinamma; iþ sa gards fulls warþ dáunáis þizōs
salbōnáis.
4 Qaþ þan áins þizē sipōnjē is, Judas Seimōnis sa Iskariōtēs,
izei skaftida sik du galēwjan ina:
5 duƕē þata balsan ni frabaúht was in ·t· skattē jah fra-
dáiliþ wēsi þarbam?
6 Þatuþ-þan qaþ, ni þēei ina þizē þarbanē kara wēsi, ak untē
þiubs was jah arka habáida jah þata inn waúrpanō bar.
7 Qaþ þan Iēsus: lēt ija; in dag gafilhis meinis fastáida
þata.
8 Iþ þans unlēdans sinteinō habáiþ miþ izwis, iþ mik ni
sinteinō habáiþ.
9 Fanþ þan manageins filu Iudaiē þatei Iēsus jáinar ist, jah
qēmun, ni in Iēsuis áinis, ak ei jah Lazaru sēƕeina þanei
urráisida us dáuþáim.

10 Munáidēdunuþ-þan áuk þái aúhumistans gudjans, ei jah
Lazaráu usqēmeina,
11 untē managái in þis garunnun Iudaiē jah galáubidēdun
Iēsua.
12 Iftumin daga manageins filu sei qam at dulþái, gaháus-
jandans þatei qimiþ Iēsus in Iaíraúsaúlymái,
13 nēmun astans peikabagmē, jah urrunnun wiþragamōtjan
imma, jah hrōpidēdun: ōsanna, þiuþida sa qimanda in
namin fráujins, þiudans Israēlis.
14 Bigat þan Iēsus asilu, *jah* gasat ana ina, swaswē ist
gamēliþ:
15 ni ōgs þus, daúhtar Siōn, sái, þiudans þeins qimiþ sitands
ana fulin asiláus.
16 Þatuþ-þan ni kunþēdun sipōnjōs is frumist; ak biþē gas-
wēráiþs was Iēsus, þanuh gamundēdun þatei þata was du
þamma gamēliþ, jah þata gatawidēdun imma.
17 Weitwōdida þan sō managei, sei was miþ imma, þan
Lazaru wōpida us hláiwa jah urráisida ina us dáuþáim.
18 Duþþē iddjēdun gamōtjan imma managei, untē háusidē-
dun ei gatawidēdi þō táikn.
19 Þanuh þái Fareisaieis qēþun du sis missō: saíƕiþ þatei ni
bōteiþ waíht; sái, sō manasēds afar imma galáiþ.
20 Wēsunuþ-þan sumái þiudō þizē urrinnandanē, ei inwiteina
in þizái dulþái.
21 Þái atiddjēdun du Filippáu, þamma fram Bēþsaeida
Galeilaiē, jah bēdun ina qiþandans: fráuja, wileima Iēsu
gasaíƕan.
22 Gaggiþ Filippus jah qiþiþ du Andraíin, jah aftra Andraías
jah Filippus qēþun du Iēsua.
23 Iþ Iēsus andhōf im qiþands: qam ƕeila ei swēráidáu
sunus mans.

24 Amēn amēn qiþa izwis: nibái kaúrnō ƕáiteis gadriu-
sandō in aírþa gaswiltiþ, silbō áinata aflifniþ: iþ jabái
gaswiltiþ, manag akran baíriþ.
25 Saei frijōþ sáiwala seina, fraqisteiþ izái, jah saei fiáiþ
sáiwala seina in þamma faírƕáu, in libáinái áiweinōn
baírgiþ izái.
26 Jabái mis ƕas andbahtjái, mik láistjái; jah þarei im ik,
þaruh sa andbahts meins wisan habáiþ; jah jabái ƕas mis
andbahteiþ, swēráiþ ina atta.
27 Nu sáiwala meina gadrōbnōda, jah ƕa qiþáu? atta,
nasei mik us þizái ƕeilái. Akei duþþē qam in þizái
ƕeilái.
28 Atta, háuhei namō þeinata! Qam þan stibna us himina:
jah háuhida jah aftra háuhja.
29 Managei þan sei stōþ gaháusjandei, qēþun þeiƕōn waír-
þan; sumáih qēþun: aggilus du imma rōdida.
30 Andhōf Iēsus jah qaþ: ni in meina sō stibna warþ, ak in
izwara.
31 Nu staua ist þizái manasēdái, nu sa reiks þis faírƕáus us-
waírpada ūt.
32 Jah ik jabái usháuhjada af aírþái, alla atþinsa du mis.
33 Þatuþ-þan qaþ bandwjands ƕileikamma dáuþáu skulda
gadáuþnan.
34 Andhōf imma sō managei: weis háusidēdum ana witōda
þatei Xristus sijái du áiwa; jah ƕáiwa þu qiþis þatei
skulds ist usháuhjan sa sunus mans? ƕas ist sa sunus
mans?
35 Qaþ þan du im Iēsus: naúh leitil mēl liuhaþ in izwis ist.
Gaggiþ þandē liuhaþ habáiþ, ei riqiz izwis ni gafāhái; jah
saei gaggiþ in riqiza, ni wáit ƕaþ gaggiþ.
36 Þandē liuhaþ habáiþ, galáubeiþ du liuhada, ei sunjus liu-

hadis waírþáiþ. Þata rōdida Iēsus, jah galáiþ jah gafalh
sik faúra im.
37 Swa filu imma táiknē gatáujandin in andwaírþja izē, ni
galáubidēdun imma,
38 ei þata waúrd Ēsaeiins praúfētáus usfullnōdēdi þatei qaþ:
fráuja, ƕas galáubida háuseinái unsarái? jah arms fráu-
jins ƕamma andhuliþs warþ?
39 Duþþē ni mahtēdun galáubjan; untē aftra qaþ Ēsaeias:
40 gablindida izē áugōna jah gadáubida izē haírtōna, ei ni
gáumidēdeina áugam jah frōþeina haírtin, jah gawandi-
dēdeina jah ganasidēdjáu ins.
41 Þata qaþ Ēsaeias, þan saƕ wulþu is jah rōdida
bi ina.
42 Þanuh þan swēþáuh jah us þáim reikam managái galáu-
bidēdun du imma, akei faúra Fareisaium ni andhaíháitun,
ei us synagōgein ni uswaúrpanái waúrþeina.
43 Frijōdēdun áuk máis háuhein manniska þáu háuhein
guþs.
44 Iþ Iēsus hrōpida jah qaþ: saei galáubeiþ du mis ni ga-
láubeiþ du mis, ak du þamma sandjandin mik.
45 Jah saei saíƕiþ mik, saíƕiþ þana sandjandan mik.
46 Ik liuhad in þamma faírƕáu qam, ei ƕazuh saei galáubjái
du mis, in riqiza ni wisái.
47 Jah jabái ƕas meináim háusjái waúrdam jah galáubjái, ik
ni stōja ina; nih þan qam ei stōjáu manasēd, ak ei ga-
nasjáu manasēd.
48 Saei frakann mis jah ni andnimiþ waúrda meina, habáid
þana stōjandan sik. Waúrd þatei rōdida, þata stōjiþ ina
in spēdistin daga.
49 Untē ik us mis silbin ni rōdida, ak saei sandida mik atta,
sah mis anabusn at*gaf* — —

CHAPTER XIV.

1 Ni indrōbnái izwar haírtō; galáubeiþ du guþa jah du mis
galáubeiþ.
2 In garda attins meinis saliþwōs managōs sind; aþþan
niba wēseina, aíþþáu qēþjáu du izwis: gagga manwjan
stad izwis.
3 Jah þan jabái gagga *jah* manwja izwis stad, aftra qima
jah franima izwis du mis silbin, ei þarei im ik, þaruh sijuþ
jah jus.
4 Jah þadei ik gagga kunnuþ, jah þana wig kunnuþ.
5 Þaruh qaþ imma Þōmas: fráuja, ni witum ƕaþ gaggis,
jah ƕáiwa magum þana wig kunnan?
6 Qaþ imma Iēsus: ik im sa wigs jah sunja jah libáins.
Áinshun ni qimiþ at attin, niba þaírh mik.
7 Iþ kunþēdeiþ mik, aíþþáu kunþēdeiþ jah attan meinana;
jah þan fram himma kunnuþ ina jah gasaíƕiþ ina.
8 Iþ Filippus qaþuh du imma: fráuja, áugei unsis þana
attan; þatuh ganah unsis.
9 Þaruh qaþ imma Iēsus: swaláud mēlis miþ izwis was, jah
ni ufkunþēs mik, Filippu? saei gasaƕ mik, gasaƕ attan,
jah ƕáiwa þu qiþis: áugei unsis þana attan?
10 Niu galáubeis þatei ik in attin jah atta in mis ist? Þō
waúrda þōei ik rōdja izwis, af mis silbin ni rōdja, ak atta
saei in mis ist, sa táujiþ þō waúrstwa.
11 Galáubeiþ mis þatei ik in attin jah atta in mis; iþ jabái
ni, in þizē waúrstwē galáubeiþ mis.
12 Amēn amēn qiþa izwis: saei galáubeid mis, þō waúrstwa
þōei ik táuja, jah is táujiþ jah máizōna þáim táujiþ; untē
ik du attin gagga.

13 Jah þatei ƕa bidjiþ in namin meinamma, þata táuja, ei
háuhjáidáu atta in sunáu.
14 Jabái ƕis bidjiþ mik in namin meinamma, ik táuja.
15 Jabái mik frijōþ, anabusnins meinōs fastáid.
16 Jah ik bidja attan, jah anþarana paraklētu gibiþ izwis, ei
sijái miþ izwis du áiwa,
17 ahma sunjōs, þanei sō manaseiþs ni mag niman, untē ni
saíƕiþ ina, nih kann ina; iþ jus kunnuþ ina, untē is miþ
izwis wisiþ jah in izwis ist.
18 Ni lēta izwis widuwaírnans; qima at izwis.
19 Naúh leitil, jah sō manaseiþs mik ni þanaseiþs saíƕiþ; iþ
jus saíƕiþ mik, þatei'ik liba, jah jus libáiþ.
20 In jáinamma daga ufkunnáiþ jus þatei ik in attin mei-
namma jah jus in mis jah ik in izwis.
21 Saei habáid anabusnins meinōs jah fastáiþ þōs, sa ist saei
frijōþ mik: jah þan saei frijōþ mik, frijōda fram attin
meinamma, jah ik frijō ina jah gabaírhtja imma mik
silban.
22 Þaruh qaþ imma Iudas, ni sa Iskarjōtēs: fráuja, ƕa warþ
ei unsis munáis gabaírhtjan þuk silban, iþ þizái manasē-
dái ni?
23 Andhōf Iēsus jah qaþ du imma: jabái ƕas mik frijōþ jah
waúrd mein fastáiþ, jah atta meins frijōþ ina, jah du imma
galeiþōs jah saliþwōs at imma gatáujōs.
24 Iþ saei ni frijōþ mik, þō waúrda meina ni fastáiþ; jah
þata waúrd þatei háuseiþ nist mein, ak þis sandjandins
mik attins.
25 Þata rōdida izwis at izwis wisands.
26 Aþþan sa paraklētus, ahma sa weiha, þanei sandeiþ atta
in namin meinamma, sa izwis láiseiþ allata jah gamáudeiþ
izwis allis þatei qaþ du izwis.

27 Gawaírþi bileiþa izwis, gawaírþi mein giba izwis; ni
swaswē sō manasēþs gibiþ, ik giba izwis. Ni indrōbnáina
izwara haírtōna nih faúrhtjáina.
28 Háusidēduþ ei ik qaþ izwis: galeiþa jah qima at izwis;
jabái frijōdēdeiþ mik, aíþþáu jus faginōdēdeiþ ei ik gagga
du attin: untē atta meins máiza mis ist.
29 Jah nu qaþ izwis, faúrþizei waúrþi, ei biþē waírþái ga-
láubjáiþ.
30 Þanaseiþs filu ni maþlja miþ izwis; qimiþ saei þizái
manasēdái reikinōþ, jah in mis ni bigitiþ waíht.
31 Ak ei ufkunnái sō manasēþs þatei ik frijōda attan mei-
nana, jah swaswē anabáud mis atta, swa táuja. Urreisiþ,
gaggam þaþrō.

CHAPTER XV.

1 Ik im weinatriu þata sunjeinō, jah atta meins waúrstwja
ist.
2 All táinē in mis unbaírandanē akran gōþ, usnimiþ ita:
jah all akran baírandanē, gahráineiþ ita, ei managizō
akran baíráina.
3 Ju jus hráinjái sijuþ in þis waúrdis þatei rōdida du izwis.
4 Wisáiþ in mis jah ik in izwis. Swē sa weinatáins ni mag
akran baíran af sis silbin, niba ist ana weinatriwa, swah
nih jus, niba in mis sijuþ.
5 Ik im þata weinatriu, iþ jus weinatáinōs; saei wisiþ in
mis jah ik in imma, sa baíriþ akran manag, þatei inuh
mik ni maguþ táujan ni waíht.
6 Niba saei wisiþ in mis, uswaírpada ūt swē weinatáins, jah
gaþaúrsniþ jah galisada, jah in fōn galagjand jah in-
brannjada.

7 Aþþan jabái sijuþ in mis, jah waúrda meina in izwis sind, þatahʋah þei wileiþ bidjiþ, jah waírþiþ izwis.
8 In þamma háuhiþs ist atta meins, ei akran manag baíráiþ jah waírþáiþ meinái sipōnjōs.
9 Swaswē frijōda mik atta, swah ik frijōda izwis; wisáiþ in friaþwái meinái.
10 Jabái anabusnins meinōs fastáid, sijuþ in friaþwái meinái, swaswē ik anabusnins attins meinis fastáida, jah wisa in friaþwái is.
11 Þata rōdida izwis, ei fahēþs meina in izwis sijái, jah fahēds izwara usfulljáidáu.
12 Þata ist anabusns meina, ei frijōþ izwis missō, swaswē ik frijōda izwis.
13 Máizein þizái friaþwái manna ni habáiþ, ei ʋas sáiwala seina lagjiþ faúr frijōnds seinans.
14 Jus frijōnds meinái sijuþ, jabái táujiþ þatei ik anabiuda izwis.
15 Þanaseiþs izwis ni qiþa skalkans; untē skalks ni wáit ʋa táujiþ is fráuja, iþ ik izwis qaþ frijōnds, untē all þatei háusida at attin meinamma, gakannida izwis.
16 Ni jus mik gawalidēduþ, ak ik gawalida izwis, ei jus sniwáiþ jah akran baíráiþ, jah akran izwar du áiwa sijái, ei þatahʋah þei bidjáiþ attan in namin meinamma, gibiþ izwis.
17 Þata anabiuda izwis ei frijōþ izwis missō.
18 Jabái sō manasēds izwis fijái, kunneiþ ei mik fruman izwis fijáida.
19 Jabái þis faírhʋáus wēseiþ, aíþþáu sō manasēds swēsans frijōdēdi; aþþan untē us þamma faírhʋáu ni sijuþ, ak ik gawalida izwis us þamma faírhʋáu, duþþē fijáid izwis sō manasēþs.

20 Gamuneiþ þis waúrdis þatei ik qaþ du izwis: nist skalks
máiza fráujin seinamma. Jabái mik wrēkun, jah izwis
wrikand; jabái mein waúrd fastáidēdeina, jah izwar
fastáina.
21 Ak þata allata táujand izwis in namins meinis, untē ni
kunnun þana sandjandan mik.
22 Nih qēmjáu jah rōdidēdjáu du im, frawaúrht ni habáidē-
deina: iþ nu inilōns ni haband bi frawaúrht seina.
23 Saei mik fijáiþ, jah attan meinana fijáiþ.
24 Iþ þō waúrstwa ni gatawidēdjáu in im þōei anþar áinshun
ni gatawida, frawaúrht ni habáidēdeina; iþ nu jah gasē-
ƕun mik jah fijáidēdun jah mik jah attan meinana.
25 Ak ei usfullnōdēdi waúrd þata gamēlidō in witōda izē: ei
fijáidēdun mik arwjō.
26 Aþþan þan qimiþ paraklētus þanei ik insandja izwis fram
attin, ahman sunjōs izei fram attin urrinniþ, sa weitwōdeiþ
bi mik.
27 Jah þan jus weitwōdeiþ, untē fram fruma miþ mis sijuþ.

CHAPTER XVII.

1 Þata rōdida Iēsus uzuhhōf áugōna seina du himina jah
qaþ: atta, qam ƕeila, háuhei þeinana sunu, ei sunus þeins
háuhjái þuk;
2 swaswē atgaft imma waldufni alláizē leikē, ei all þatei
atgaft imma, gibái im libáin áiweinōn.
3 Sōh þan ist sō áiweinō libáins, ei kunneina þuk áinana
sunjana guþ jah þanei insandidēs, Iēsu Xristu.
4 Ik þuk háuhida ana aírþái; waúrstw ustáuh þatei atgaft
mis du waúrkjan.

5 Jah nu háuhei mik, þu atta, at þus silbin þamma wulþáu,
þanei habáida at þus, faúrþizei sa faírhvus wēsi.
6 Gabaírhtida þeinata namō mannam þanzei atgaft mis us
þamma faírhváu. Þeinái wēsun jah mis atgaft ins, jah
þata waúrd þeinata gafastáidēdun.
7 Nu ufkunþa ei alla þōei atgaft mis, at þus sind;
8 untē þō waúrda þōei atgaft mis, atgaf im, jah eis nēmun
bi sunjái þatei fram þus urrann, jah galáubidēdun þatei
þu mik insandidēs.
9 Ik bi ins bidja; ni bi þō manasēþ bidja, ak bi þans
þanzei atgaft mis, untē þeinái sind.
10 Jah meina alla þeina sind jah þeina meina, jah háuhiþs im
in þáim.
11 Ni þanaseiþs im in þamma faírhváu; iþ þái in þamma
faírhváu sind, jah ik du þus gagga. Atta weiha, fastái
ins in namin þeinamma, þanzei atgaft mis, ei sijáina áin
swaswę wit.
12 Þan was miþ im in þamma faírhváu, ik fastáida ins in
namin þeinamma. Þanzei atgaft mis gafastáida, jah
áinshun us im ni fraqistnōda, niba sa sunus fralustáis, ei
þata gamēlidō usfulliþ waúrþi.
13 Iþ nu du þus gagga, jah þata rōdja in manasēdái, ei
habáina fahēd meina usfullida in sis.
14 Ik atgaf im waúrd þeinata; jah sō manasēþs fijáida ins,
untē ni sind us þamma faírhváu, swaswē ik us þamma
faírhváu ni im.
15 Ni bidja ei usnimáis ins us þamma faírhváu, ak ei baírgáis
im faúra þamma unsēljin.
16 Us þamma faírhváu ni sind, swaswē ik us þamma faírhváu
ni im.
17 Weihái ins in sunjái; waúrd þeinata sunja ist.

18 Swaswē mik insandidēs in manasēþ, swah ik insandida ins
in þō manasēd.
19 Jah fram im ik weiha mik silban, ei sijáina jah eis weiháі
in sunjái.
20 Aþþan ni bi þans bidja áinans, ak bi þans galáubjandans
þaírh waúrda izē du mis,
21 ei allái áin sijáina, swaswē þu, atta, in mis jah ik in þus,
ei jah þái in uggkis áin sijáina, ei sō manasēþs galáubjái
þatei þu mik insandidēs.
22 Jah ik wulþu þanei gaft mis, gaf im, ei sijáina áin swaswē
wit áin siju.
23 Ik in im jah þu in mis, ei sijáina ustaúhanái du áinamma,
jah kunnei sō manasēþs þatei þu mik insandidēs, jah fri-
jōdēs ins, swaswē mik frijōdēs.
24 Atta, þatei atgaft mis, wiljáu ei þarei im ik, jah þái sijáina
miþ mis, ei saíƕáina wulþu meinana þanei gaft mis, untē
frijōdēs mik faúr gaskaft faírƕáus.
25 Atta garaíhta, jah sō manasēþs þuk ni ufkunþa ; iþ ik þuk
kunþa. Jah þái ufkunþēdun þatei þu mik insandidēs.
26 Jah gakannida im namō þeinata jah kannja, ei friaþwa
þōei frijōdēs mik, in im sijái jah ik in im.

DU TEIMAUÞAIÁU ANÞARA.

CHAPTER I.

1 Pawlus, apaústaúlus Xristáus Iēsuis þaírh wiljan guþs bi
gaháitam libáinais sei ist in Xristáu Iēsu,
2 Teimaúþaiáu, liubin barna, ansts, armaiō, gawaírþi fram
guþa attin jah Xristáu Iēsu fráujin unsaramma.
3 Awiliudō guþa meinamma, þammei skalkinō fram fadrei-
nam in hráinjái gahugdái, ƕáiwa unsweibandō haba bi
þuk gaminþi in bidōm meináim naht jah daga,
4 gaírnjands þuk gasaíƕan, gamunands tagrē þeináizē, ei
fahēdáis usfullnáu,
5 gamáudein andnimands þizōs sei ist in þus, unliutōns
galáubeináis sei bauáida faúrþis in awōn þeinái Lauidjái
jah áiþein þeinái Aíwneikái, gaþ-þan-traua þatei jah in
þus.
6 In þizōzei waíhtáis gamáudja þuk anaqiujan anst guþs,
sei ist in þus þaírh analagein handiwē meináizō.
7 Untē ni gaf unsis guþ ahman faúrhteins, ak mahtáis jah
friaþwōs jah inaheins.
8 Ni nunu skamái þuk weitwōdiþōs fráujins unsaris Iēsuis
nih meina, bandjins is, ak miþ arbáidei aíwaggēljōn bi
mahtái guþs,
9 þis nasjandins uns jah laþōndins laþōnái weihái, ni bi
waúrstwam unsaráim, ak bi seinái leikáinái jah anstái sei
gibana ist unsis in Xristáu Iēsu faúr mēla áiweina,

10 iþ gaswikunþida nu þaírh gabaírhtein nasjandis unsaris
Iēsuis Xristáus, gataírandins raíhtis dáuþu, iþ galiuht-
jandins libáin jah unriurein þaírh aíwaggēljōn,
11 in þōei gasatiþs im ik mērjands jah apaústaúlus jah
láisareis þiudō,
12 in þizōzei faírinōs jah þata winna; akei nih skama mik,
untē wáit ƕamma galáubida, jah gatraua þammei mah-
teigs ist þata anafilh mein fastan in jáinana dag.
13 Frisaht habands háiláizē waúrdē, þōei at mis háusidēs in
galáubeinái jah friaþwái in Xristáu Iēsu,
14 þata gōdō anafilh fastái þaírh ahman weihana saei bauiþ
in uns.
15 Wáist þatei afwandidēdun sik af mis allái þáiei sind in
Asiái, þizēei ist Fygaílus jah Aírmōgaínēs.
16 Gibái armaiōn fráuja Aúneiseifaúráus garda, untē ufta mik
anaþrafstida jah náudibandjō meináizō ni skamáida sik;
17 ak qimands in Rūmái usdáudō sōkida mik jah bigat.
18 Gibái fráuja imma bigitan armahaírtein at fráujin in
jáinamma daga; jah ƕan filu máis in Aífaísōn and-
bahtida mis, waíla þu kant.

CHAPTER II.

1 Þu nu, barn mein walisō, inswinþei þuk in anstái þizái in
Xristáu Iesu,
2 jah þōei háusidēs at mis þaírh managa weitwōdja, waúrda
guþs, þō anafilh triggwáim mannam, þáiei waírþái sijáina
jah anþarans láisjan.
3 Þu nu arbáidei swē gōds gadraúhts Xristáus Iēsuis.
4 Ni áinshun draúhtinōnds fráujin dugawindiþ sik gawaúrk-
jam þizōs aldáis, ei galeikái þammei draúhtinōþ.

5 Jah þan jabái háifsteiþ ƕas, ni weipada, niba witōdeigō brikiþ.

6 Arbáidjands aírþōs waúrstwja skal frumist akranē andniman.

7 Fraþei þatei qiþa; gibiþ áuk þus fráuja fraþi us alláim.

8 Gamuneis Xristu Iēsu urrisanana us dáuþáim us fráiwa Daweidis bi aíwaggēljōn meinái.

9 in þizáiei arbáidja und bandjōs swē ubiltōjis; akei waúrd guþs nist gabundan.

10 Inuh þis all gaþula bi þans gawalidans, ei jah þái ganist gatilōna, sei ist in Xristáu Iēsu miþ wulþáu áiweinamma.

11 Triggw þata waúrd: jabái miþ gadáuþnōdēdum, jah miþ libam;

12 jabái gaþulam, jah miþ þiudanōm; jabái afáikam, jah is afáikiþ uns;

13 jabái ni galáubjam, jáins triggws wisiþ; afáikan sik silban ni mag.

14 Þizē gamáudei, weitwōdjands in andwaírþja fráujins. Waúrdam weihan du ni waíhtái dáug, niba uswalteinái þáim háusjōndam.

15 Usdáudei þuk silban gakusanana usgiban guþa waúrstwjan unáiwiskana, raíhtaba ráidjandan waúrd sunjōs.

16 Iþ þō dwalōna usweihōna láusawaúrdja biwandei; untē filu gaggand du afgudein,

17 jah waúrd izē swē gunds aliþ; þizēei ist Ymaínaius jah Filētus,

18 þáiei bi sunja uswissái usmētun, qiþandans usstass ju waúrþana, jah galáubein sumáizē uswaltidēdun.

19 Aþþan tulgus grunduwaddjus guþs standiþ, habands sigljō þata: kunþa fráuja þans þáiei sind is, jah: afstandái af unsēlein ƕazuh saei namnjái namō fráujins.

20 Aþþan in mikilamma garda ni sind þatáinei kasa gulþeina
jah silubreina, ak jah triweina jah digana, jah suma du
swērein, sumuþ-þan du unswērein.
21 Aþþan jabái ƕas gahráinjái sik þizē, waírþiþ kas du
swēriþái gaweiháiþ, brūk fráujin, du allamma waúrstwē
gōdáizē gamanwiþ.
22 Aþþan juggans lustuns þliuh; iþ láistei garaíhtein, ga-
láubein, friaþwa, gawaírþi miþ þáim bidái anaháitandam
fráujan us hráinjamma haírtin.
23 Iþ þōs dwalōns jah untalōns sōknins biwandei, witands
þatei gabaírand sakjōns.
24 Iþ skalks fráujins ni skal sakan, ak qaírrus wisan wiþra
allans, láiseigs, usþulands,
25 in qaírrein talzjands þans andstandandans, niu ƕan gibái
im guþ idreiga du ufkunþja sunjōs,
26 jah usskawjáindáu us unhulþins wruggōn, fram þammei
gafāhanái habanda afar is wiljin.

CHAPTER III.

1 Aþþan þata kunneis ei in spēdistáim dagam atgaggand
jēra sleidja,
2 jah waírþand mannans sik frijōndans, faíhugaírnái, bi-
háitjans, háuhhaírtái, wajamērjandans, fadreinam unga-
ƕaírbái, láunawargōs, unaírknái,
3 unhunslagái, unmildjái, faírinōndans, ungahabandans sik,
unmanariggwái, unsēljái,
4 fralēwjandans, untilamalskái, ufbáulidái, frijōndans wiljan
seinana máis þáu guþ,
5 habandans hiwi gagudeins, iþ maht izōs inwidandans; jah
þans afwandei.

6 Untē us þáim sind þáiei sliupand in gardins jah frahun-
þana tiuhand qineina afhlaþana frawaúrhtim, þōei tiuhanda
du lustum missaleikáim,
7 sinteinō láisjandōna sik jah ni áiw ƕanhun in ufkunþja
sunjōs qiman mahteiga.
8 Aþþan þamma háidáu ei Jannēs jah Mambrēs andstōþun
Mōsẹza, swa jah þái andstandand sunjái, mannans fra-
waúrþanái ahin, uskusanái bi galáubein;
9 akei ni þeihand du filusnái, untē unwiti izē swikunþ waír-
þiþ alláim, swaswē jah jáináizē was.
10 Iþ þu galáista is láiseinái meinái, usmēta, muna, sidáu,
galáubeinái, usbeisnái, friaþwái, þuláinái,
11 wrakjōm, wunnim, ƕileika mis waúrþun in Antiaúkiái, in
Eikaúniōn, in Lystrys, ƕileikōs wrakōs usþuláida, jah us
alláim mik galáusida fráuja.
12 Jah þan allái þáiei wileina gagudaba liban in Xristáu Iēsu,
wrakōs winnand.
13 Iþ ubilái mannans jah liutái þeihand du waírsizin, aírzjái
jah aírzjandans.
14 Iþ þu framwaírþis wisáis in þáimei galáisidēs þuk jah ga-
trauáida sind þus, witands at ƕamma ganamt,
15 jah þatei us barniskja weihōs bōkōs kunþēs, þōs mahtei-
gōns þuk usfratwjan du ganistái þaírh galáubein þō in
Xristáu Iēsu.
16 All bōkō gudiskáizōs ahmateináis jah þaúrftōs du láiseinái,
du gasahtái, du garaíhteinái, du talzeinái in garaíhtein,
17 ei ustaúhans sijái manna guþs, du allamma waúrstwē gō-
dáizē gamanwiþs.

CHAPTER IV.

1 Weitwōdja in andwaírþja guþs jah fráujins Xristáus Iēsuis.
Saei skal stōjan qiwans jah dáuþans bi qum is *jah* þiudi-
nassu is:
2 mērei waúrd, instand ūhteigō, unūhteigō, gasak, gaþláih,
gaƕōtei in allái usbeisnái jah láiseinái.
3 Waírþiþ mēl þan háila láisein ni usþuland, ak du
seináim lustum gadragand sis láisarjans, suþjōndans
háusein;
4 aþþan af sunjái háusein afwandjand, iþ du spillam ga-
wandjand sik.
5 Iþ þu andaþāhts sijáis in alláim, arbáidei, waúrstw waúr-
kei aíwaggēlistins, andbahti þein usfullei.
6 Aþþan ik ju hunsljada jah mēl meináizōs diswissáis
atist.
7 Háifst þō gōdōn háifstida, run ustáuh, galáubein gafas-
táida;
8 þaþrōh galagiþs ist mis wáips garaíhteins, þanei usgibiþ
mis fráuja in jáinamma daga, sa garaíhta staua; aþþan ni
þatáinei mis, ak jah alláim þáiei frijōnd qum is.
9 Sniumei qiman at mis spráutō;
10 untē Dēmas mis biláiþ, frijōnds þō nu ald, jah galáiþ du
Þaíssalaúneikái, Xrēskus du Galatiái, Teitus du Dal-
matiái.
11 Lukas ist miþ mis áins. Marku andnimands brigg miþ
þus silbin, untē ist mis brūks du andbahtja.
12 Aþþan Tykeiku insandida in Aífaísōn.
13 Hakul þanei biláiþ in Trauadái at Karpáu qimands atbaír,
jah bōkōs, þishun maímbranans.

14 Alaíksandrus áizasmiþa managa mis unþiuþa ustáiknida; usgildiþ imma fráuja bi waúrstwam is;
15 þammei jah þu witái, filu áuk andstōþ unsaráim waúrdam.
16 In frumistōn meinái sunjōnái ni manna mis miþ was, ak allái mis biliþun, ni rahnjái*dáu im.* — —

NOTES.

[The references refer to the paragraphs in the grammar.]

St. Matthew.

CHAPTER VI.

1. **du saíƕan im** = *πρὸς τὸ θεαθῆναι αὐτοῖς*, see § 299.

3. **þuk táujandan**, acc. gov. by **witi**. Two Lat. MSS. (Vercellensis, and Veronensis) of the Gospels have the same construction; **te facientem**, the Greek version has here the gen. absolute: *σοῦ ποιοῦντος*.

4 **sō armahaírtiþa þeina**, a lit. rendering of *σοῦ ἡ ἐλεημοσύνη*. This construction is very common in the Gothic translation.

5. **waíhstam**, gov. by **in**.

6. **bidei**, see §§ 130, 254.

7. **bidjandansuþ** = **bidjandans** + the enclitic particle **uh**. The final **h** in the particles **uh, jah, nih**, is occasionally assimilated to the initial consonant of the following word. **swaswē þái þiudō**, lit. *like those of* (*the*) *heathens*.

9. **þu in himinam**; the Gr. has *ὁ ἐν τοῖς οὐρανοῖς*. In addressing a person the Gr. def. article is translated by the personal pronoun in Gothic.

11. **himma daga**, see § 226.

12. **aflēt uns þatei skulans sijáima**, *forgive us what we are owing*, i. e. *our debts*. **þatei**, acc. gov. by **skulans**, see the Glossary under **skula**.

13. **in fráistubnjái**, *into temptation*. With verbs of motion the prep. **in** sometimes takes the acc., sometimes the dat., cp. **ahma ina ustáuh in áuþida**, *the spirit led him away into the wilderness*, beside **qēmun in garda** (dat.) **Seimōnis**, *they came into Simon's house*.

15. **ni þáu atta izwar aflētiþ missadēdins izwarōs**, *in that case*

your father will not forgive your trespasses. For **ni þáu** the Gr. version has οὐδέ, *and not, nor.*

23. **þata riqiz ƕan filu!** supply **ist**; and on the **-z** in **riqiz**, see § 141 note 1.

24. **jabái . . . aíþþáu,** *either . . . or.* Ulfilas seems to have read εἰ, *if,* instead of ἤ, *either.*

25. **niu** = **ni** + **u** = Lat. **nonne**, where **-u** is an interrogative particle; cp. such phrases as **skuldu ist**, *is it lawful?* **fōdeinái, wastjōm**, the dat. of the things compared, dependent upon **máis**. Cp. the similar idiomatical construction in Greek and Latin, where the former has the gen. and the latter the ablative, as μείζων τοῦ ἀδελφοῦ = ἤ ὁ ἀδελφός; **major fratre** = **major quam frater.** See § 292, p. 132.

26. **þei** = **þatei**, *that.* **þáim**, dat. pl. gov. by **máis**; see note to verse 25.

29. **qiþuh** = **qiþa uh.**

CHAPTER VIII.

1. **atgaggandin imma** = καταβάντι αὐτῷ, is in apposition to the second **imma**. Similarly in verse 5.

9. **tawei**, see §§ 129, 130.

11. **saggqa** = **sagqa** (§ 18). The guttural nasal is sometimes written **gg** before **q** and **k**.

24. **swaswē þata skip gahuliþ waírþan fram wēgim.** To indicate consequence or result **swaswē** with the inf. is sometimes used, in imitation of the Greek ὥστε with inf.; cp. ὥστε τὸ πλοῖον καλύπτεσθαι. In the pl. **wēgs** fluctuates between the **a-** and **i-**declension; cp. **wēgōs** in Mark iv. 37.

29. **ƕa uns jah þus?** lit. *what (is there common) to us and to thee?* The dat. of relationship.

30. **haldana**, pp. with act. meaning like the Gr. βοσκομένη, agreeing with **haírda.**

31. **qiþandans**, masc. agreeing with the natural gender.

32. **haírda** has the verb in the pl. because of its collective meaning. Cp. Mark ii. 13.

CHAPTER XI.

2. **bi sipōnjam seináim**, instead of **þaírh sipōnjans seinans** = the Gr. *διὰ τῶν μαθητῶν αὐτοῦ.*

3. **anþarizuh** = **anþaris** (gen.) + **uh**, see § 141 and note 2 to it.

6. **ƕazuh saei**, see § 235.

9. **praúfētáu**, see note to Matth. vi. 25.

12. **und hita**, see § 226.

13. **praúfēteis.** The nom. sing. has two forms, **praúfētēs** = Gr. *προφήτης*, gen. **praúfētis**, nom. pl. **praúfēteis**, like **gasteis** (§ 160); and **praúfētus** inflected like **sunus** (§ 166). Cp. verse 9.

14. **miþ niman** = **andniman**, *to receive, accept.*

St. Mark.

CHAPTER I.

5. **in Iaúrdanē aƕái**, with retention of the Gr. ending in the proper name: *ἐν τῷ Ἰορδάνῃ ποταμῷ.*

7. **swinþōza mis**, see § 292.

19. **jah þans in skipa manwjandans natja**, is a lit. rendering of *καὶ αὐτοὺς ἐν τῷ πλοίῳ καταρτίζοντας τὰ δίκτυα.*

24. **ƕa uns jah þus?** see note to Matth. viii. 29.

27. **miþ sis missō**, see § 295. **ƕō sō láiseinō sō niujō?** *What is this new one of doctrines?* The Gr. has *τίς ἡ διδαχὴ ἡ καινὴ αὕτη*; see §§ 164, 291.

32. **ubil habandans**, *having an illness*, a lit. translation of the Gr. *κακῶς ἔχοντας.* See also ch. ii. 17.

CHAPTER II.

1. **gafrēhun**, see § 254, note.

2. **ni gamōstēdun**, *they did not find room*, see § 278.

7. **guþ** is properly neuter, and retains its old gender in the plural nom. acc. **guda**, *heathen gods*; in the sing. it is used for the Christian

God, and is always masculine, although it retains its nom. voc. acc. form **guþ**. The MSS. have regularly the contracted forms: nom. voc. acc. **gþ**, gen. **gþs**, dat. **gþa**.

13. **all manageins**, cp. note to Matth. viii. 32.

16. **driggkiþ** = **drigkiþ**.

17. **ak þái ubilaba habandans**, a lit. translation of the Gr. *ἀλλ' οἱ κακῶς ἔχοντες.*

21. **ibái afnimái fullōn af þamma, sa niuja þamma faírnjin,** *lest it* (*the piece of new cloth*) *take away the fulness* (*the piece of the old garment lying beneath the new piece*) *from it*, *the new* (**sa niuja**, in apposition to the subject) *from the old* (**þamma faírnjin**, in apposition to **af þamma**). The Gr. has *εἰ δὲ μή, αἴρει τὸ πλήρωμα ἀπ' αὐτοῦ τὸ καινὸν τοῦ παλαιοῦ.* Ulfilas took *τὸ πλήρωμα* as the acc., and then translated the Gr. word for word.

22. **giutand**, *they pour*, *people pour.*

23. **warþ þaírhgaggan imma.** The Gr. has *ἐγένετο παραπορεύεσθαι αὐτόν*, but after an impersonal predicate, the dat. with the inf. is far more common than the acc. with the inf. in Gothic. For an example of the latter construction, see Luke iv. 36.

25. **niu**, see note to Matth. vi. 25, and § 287.

26. **guþs**, see note to Mark ii. 7. **uf**, *under*, *in the days of.* **hláibans faúrlageináis**, lit. *the loaves of laying forth*, i. e. *show-bread.* **þanzuh**, see § 225.

27. **sabbatō**, Gr. *σάββατον*, is indeclinable. The nom. form **sabbatus** follows the **u**-declension in the sing., but the **i**-declension in the plural: cp. verses 24 and 28, and see p. 282. **in sabbatō dagis**, Gr. *διὰ τὸ σάββατον*, *on account of the Sabbath day.*

CHAPTER III.

2. **háilidēdiu** = **háilidēdi** + **u**, *whether he would heal.* The particle **u** is always attached enclitically to the first word of its clause, and is used to indicate direct (as in verse 4 **skuld** + **u**) or indirect interrogation, see § 287.

9. **habáiþ**, pp. neut. of **haban**.

28. **frawaúrhtē**, gen. pl. gov. by **allata þata.**

31. **standandōna, háitandōna**, pres. part. neut. pl., see § 293.

CHAPTER IV.

1. **swaswē ina galeiþandan in skip gasitan in marein**, on the construction see note to Matth. viii. 24.

5. **anþaruþ-þan** = **anþar + uh-þan**.

8. On ·l·, ·j·, and ·r·, see § 3.

10. **frēhun**, see § 254 note, and § 291.

14. **saijands, saijiþ** = **saiands, saiiþ**.

19. **bi þata anþar lustjus**, lit. *desires concerning the other thing*, i. e. *concerning other things*.

25. **þisƕammēh saei**, see § 235.

27. **keiniþ**, properly a strong verb belonging to the first ablaut-series (§ 245). The **n** belongs to the pres. only, just as in **fraíhnan** (§ 254 note). The regular pret. would be ***kái, *kijum**; instead of which we have a new pret. **us-keinōda** (Luke viii. 8), formed after the analogy of weak verbs of the fourth class (§ 270). **us-kijanata**, the neut. of the old strong participle occurs in Luke viii. 6.

29. **atist**, 3 sing. pres. of **at-wisan**.

33. **háusjōn**, the more usual form is **háusjan**.

37. **wēgōs**, cp. note to Matth. viii. 24.

38. **niu kara þuk þizei fraqistnam?** On the construction of **kara**, see § 290.

CHAPTER V.

5. **nahtam**, see § 183.

7. **ƕa mis jah þus**, cp. note to Matth. viii. 29. **sunáu** = **sunu**.

13. **wēsunuþ-þan** = **wesun-uh-þan**.

14. **háimōm**, see § 164 note. **qēmun**, *they* (*the people of the villages*) *came*.

18. **wōds**, see § 139 note.

23. **aftumist habáiþ**, *is at the point of death*, a literal translation of the Gr. ἐσχάτως ἔχει. After **habáiþ** supply **bidja þuk**.

26. **jah ni waíhtái bōtida, ak máis waírs habáida**, a literal rendering of καὶ μηδὲν ὠφεληθεῖσα ἀλλὰ μᾶλλον εἰς τὸ χεῖρον ἐλθοῦσα; so that **bōtida** and **habáida** are here pp. fem. sing.

41. **qaþuh** = **qaþ + uh**. **taleiþa kumei** = Gr. Ταλιθὰ κούμει.

42. **was áuk jērē twalibē**, see § 291.

CHAPTER VI.

2. **jah hvō sō handugeinō sō gibanō imma?** the Gr. has *καὶ τίς ἡ σοφία ἡ δοθεῖσα αὐτῷ*; cp. note to ch. i. 27.

15. **Hērōdēs qaþ þatei þammei ik háubiþ afmaímáit Iōhannē,** lit. *Herod said that to whom I cut the head off, to John.* The Gr. has ὁ Ἡρώδης εἶπεν ὅτι ὃν ἐγὼ ἀπεκεφάλισα Ἰωάννην, *Herod said that it is John whom I beheaded.*

21. **jah waúrþans dags gatils,** *and a fitting day being come.* Ulfilas generally used the dat. in such instances corresponding to the Gr. gen. absolute, but he has here used the nom. See also v. 26.

53. **duatsniwun,** see § 6.

CHAPTER VII.

4. **anþar ist manag,** lit. *other (thing there) is many.* The Gr. has the pl. *ἄλλα πολλά ἐστιν.*

5. **bi þammei anafulhun þái sinistans,** *according to that which the elders have handed down as a tradition.*

6. **iþ haírtō izē faírra habáiþ sik mis,** lit. *but their heart has itself far from me.*

11. **þishvah þatei us mis gabatnis,** *as to whatsoever thou profitest from me,* Ulfilas has closely followed the Gr. ὃ ἐὰν ἐξ ἐμοῦ ὠφεληθῇς which omits the apodosis *εὖ ἔχει.*

12. **ni . . . . ni waíht** is a double negative like the Gr. *οὐκέτι . . . . οὐδέν.* Cp. also ch. xv. 4.

31. **miþ tweihnáim markōm,** lit. *amid the two boundaries.*

34. **aíffaþa** = Gr. *ἐφφαθά,* open, be opened!

36. **máis þamma,** *by that the more, so much the more.*

CHAPTER VIII.

12. **jabái gibáidáu kunja þamma táiknē,** lit. *if there should be given of signs to this generation.* Bernhardt following Meyer's suggestion supplies: *so tue mir Gott dies und das.* The Gr. has *εἰ δοθήσεται τῇ γενεᾷ ταύτῃ σημεῖον.*

23. **frah ina ga-u-ƕa sēƕi**, *he asked him whether he saw anything.* See § 238.

26. 27. **wēhsa** = **weihsa**, see § 6.

31. **uskiusan skulds ist**, *is liable to be rejected*, on the inf. see § 299. Similarly **usqiman**.

CHAPTER IX.

2. **áinans**, see § 210.

18. **usdreibeina** = **usdribeina**, see § 6.

23. **allata mahteig þamma galáubjandin**, *everything [is] possible to the one who believes.*

50. **supūda**, see § 8.

CHAPTER X.

14. **untē þizē ist þiudangardi guþs**. Here **þizē** is a mistranslation of the Gr. τῶν τοιούτων; the correct translation, **þizē swaleikáizē**, occurs in Luke xviii. 16.

21. **áinis þus wan ist**, lit. *there is lacking to thee of one thing.*

25. **azitizō** = **azētizō**, see § 6.

32. **þōei habáidēdun ina gadaban**, *those things which were about to happen to him*, cp. the Gr. τὰ μέλλοντα αὐτῷ συμβαίνειν.

CHAPTER XI.

1. **alēwjin** is here used adjectively agreeing with **faírgunja**. The Gr. has ὄρος τῶν ἐλαιῶν, *the Mount of Olives.*

10. **þiuþidō** = Gr. εὐλογημένη. **in namin attins unsaris Daweidis** is meaningless, and does not correspond to either of the Gr. readings:— τοῦ πατρὸς ἡμῶν Δαυείδ, or ἐν ὀνόματι κυρίου τοῦ πατρὸς ἡμῶν Δαυείδ. Possibly **fráujins** has been inadvertently omitted in the Gothic version.

12. **usstandandam im**, the dat. absolute, see § 300.

14. **usbaírands**, *answering*, only occurs here in this meaning. The Gr. has ἀποκριθείς.

15. **in alh**, see §§ 182, 183.

18. **gudjanē**, gen. pl. dep. on **aúhumistans**.

21. **fraqast**, 2 pers. sing. pret. of **fraqiþan**, but see p. 56.

23. **þisƕazuh ei**, see § 235.

30. **uzuh**, *whether from*, see § 141 note 2.

32. **ūhtēdun** for **ōhtēdun**, see § 8.

CHAPTER XII.

2. **akranis**, partitive gen., see § 291, p. 130.

4. **háubiþ**, accusative of closer definition, see § 290.

5. **sumanzuh** = **sumans** + **uh**.

7. **hirjiþ**, *come hither*, an old imperative used as an interjection. The sing. 2 pers. **hiri**, and dual 2 pers. **hirjats** also occur. The **i** in the stem-syllable has not yet been satisfactorily explained. See Feist, 'Grundriss der gotischen Etymologie,' p. 53.

14. **kara þuk manshun**, on the construction see § 290. **skuldu** = **skuld** + **u**, see note to Matth. vi. 25.

þáu niu gibáima? the Gr. has *δῶμεν ἢ μὴ δῶμεν*;

20. **brōþrahans**, *brethren*, probably from an adjective ***brōþrahs**; cp. such forms as **un-barnahs**, *childless*, beside **barn**.

32. **qast**, see § 120.

CHAPTER XIII.

28. **uskeinand**, see note to ch. iv. 27.

CHAPTER XIV.

70. **jah áuk razda þeina galeika ist**, after **áuk** supply **Galeilaius is jah**. Cp. the Gr. *καὶ γὰρ Γαλιλαῖος εἶ καὶ ἡ λαλιά σου ὁμοιάζει.*

CHAPTER XV.

9. **wileidu** = **wileiþ** + **u**. **fraleitan** = **fralētan**, see § 6.

34. **aílōē aílōē, lima sibakþanei** = the Gr. text *Ἐλωὶ ἐλωὶ λιμὰ σιβακθανί.*

42. **fruma sabbatō**, Gr. *προσάββατον*, *the day before the Sabbath.*

CHAPTER XVI.

9. **frumin sabbatō**, Gr. *πρώτῃ σαββάτου*, *on the first day of the week*, i. e. *the first day after the Sabbath.* Cp. ch. xv. 42, where **fruma sabbatō** means *the day before the Sabbath.*

St. Luke.

Before reading the chapters from St. Luke, the beginner should refer to §§ 6, 7, 8, and the notes to §§ 133, 139, 166.

CHAPTER II.

2. [**wisandin kindina Syriáis**], a marginal gloss, which has crept into the text of the MS. which has come down to us.

Kyreinaíáu = Kyrênaíáu.

4. **sei**, see § 230 note 3.

5. **anamēljan**, on the construction, see § 299. **qeins = qêns.**

7. **rūmis**, gen. gov. by **ni**, see § 291.

10. **faheid = fahēþ.**

12. **bigitid = bigitiþ. galagid = galagiþ.**

13. **hazjandanē, qiþandanē**, gen. pl. agreeing with the plurality implied in **harjis**.

20. **þizēei**, gen. pl. gov. by **gaháusidēdun**.

21. **usfulnōdēdun = usfullnōdēdun** (cp. v. 6). Similarly in v. 22.

23. **gamêlid = gamēliþ.**

27. **bērusjōs**, *parents*, originally the perfect part. act. of **baíran**.

29. **fraleitáis = fralêtáis.**

33. **sildaleikjandōna**, on the gender see § 293. Similarly in vv. 44, 45, 48.

37. **blōtandē = blôtandei.**

41. **birusjōs = bērusjōs.**

48. **magáu = magu.**

50. **ija**, neut. pl., see note to v. 33.

CHAPTER IV.

3. **sunáus = sunus. hláibs = hláifs.**

4. **gamêlid, hláib, libáid = gamêliþ, hláif, libáiþ.**

5. **diabuláus = diabulus.**

6. **þisƕammēh þei**, see § 235.

8. **gamēlid = gamēliþ**; also in vv. 10, 17.

13. **fráistōbnjō = fráistubnjō.**

14. **bisitandē,** *of those that dwell round about.*

15. **mikilids = mikiliþs.**

17. **praúfētus = praúfētáus. stad = staþ.**

25. **mēnōþs,** acc. pl.

27. **Haíleisaiu = Haíleisaiáu. gahráinids = gahráiniþs.**

36. **jah warþ afsláuþnan allans,** see note to Mark ii. 23.

40. **áinƕarjammēh,** see § 234 note 2.

42. **stad = staþ.**

CHAPTER XIV.

12. **qaþuþ-þan = qaþ-uh-þan.**

19. **aúhsnē,** see § 171 note.

22. **anabáust,** see § 120. **stads = staþs.**

23. **usfulnái = usfullnái.**

26. **naúhuþ-þan = naúh-uh-þan.**

28. **manwiþō habáiu,** *whether he has the necessary means*; where **manwiþō** is the gen. pl. used partitively and dep. upon **habáiu = habái + u.**

31. **du wigana.** The codex argenteus has **wigā na.** The Gr. *εἰς πόλεμον* suggests that **du wigana** means *to war*, in which case it is related to **weihan,** *to fight.*

þankeiþ = þagkeiþ.

siáiu for **sijái + u,** *whether he may be.*

32. **eiþáu = aíþþáu. nist = ni + ist.**

34. **gōd, báud = gōþ, báuþ.**

CHAPTER XV.

1. **wēsunuþ-þan = wēsun-uh-þan.** Similarly in v. 25.

7. **fahēds = fahēþs,** also v. 10.

8. Instead of **suma** we ought to have had **ƕas.** The translator mistook the indef. pronoun *τὶς* for the interrogative *τίς.* **drakmans, drakmin** presuppose a nom. form **drakma.**

9. **drakmein,** the Greek case form (*δραχμήν*) with **ei** for **e**; but masc. as is shown by **þammei.**

11. **qaþuþ,** see note to v. 1.

12. **jūhiza**, see p. 51. **sei**, see § 230 note 3.
16. **sad = saþ**.
22. **bringiþ = briggiþ**.
23. **bringandans = briggandans**.
24. **jah dugunnun wisan**, supply **waíla**.
28. **bad = baþ**.
30. **ufsnáist**, cp. § 120.

St. John.

CHAPTER XII.

4. **Seimōnis**, see § 291.
6. **þatuþ-þan = þata-uh-þan**, also in vv. 16, 33.
kara, on the construction see § 290. **þiubs = þiufs**.
10. **munáidēdunuþ-þan = munáidēdun-uh-þan**. Similarly in v. 20.
19. **manasēds = manasēþs**.
25. **fiáiþ = fijáiþ**.
26. On **habáiþ**, see § 296.
29. **sumáih = sumái + uh**.
35. **riqiz**, see § 141 note 1.
46. **liuhad = liuhaþ**.
47. **manasēd = manasēþ**.
48. **habáid = habáiþ**.

CHAPTER XIV.

2. **stad = staþ**, also in v. 3.
8. **qaþuh = qaþ + uh**. **þatuh = þata + uh**.
9. **swaláud = swaláuþ**.
12. **galáubeid = galáubeiþ**. **maizōna þáim**, see § 292.
15. **fastáid = fastáiþ**.
17, 19. **manaseiþs = manasêþs**.
21. **habáid = habáiþ**.
28. **máiza mis**, see § 292.
31. **anabáud = anabáuþ**.

CHAPTER XV.

6. inbranjada for inbrannjada.
7. þatahvah þei, see § 235.
9. friaþwái = frijaþwái, also in vv. 10, 13.
fastáid = fastáiþ.
11. fahēds = fahēþs.
18. manasēds = manasēþs, also in v. 19.
19. fijáid = fijáiþ.
20. nist = ni ist.

CHAPTER XVII

1. uzuhhōf = uzuh + hōf.
13. fahēd = fahēþ.
18. manasēd = manasēþ.
21. uggkis = ugkis.
26. friaþwa = frijaþwa.

The Second Epistle to Timothy.

CHAPTER I.

5. gaþ-þan-traua = ga-uh-þan-traua, where ga belongs to traua.
7. friaþwōs = frijaþwōs. Similarly in v. 13.

CHAPTER II.

3. gōds = gōþs.
22. friaþwa = frijaþwa.

CHAPTER III.

10. friaþwa = frijaþwa.

GLOSSARY.

ABBREVIATIONS.

sm., *sf.*, *sn.*, = strong masculine, etc. *sv.* = strong verb.
wm., *wf.*, *wn.*, = weak masculine, etc. *wv.* = weak verb.
pret.-pres. = preterite present.
The remaining abbreviations need no explanation.

The Roman numeral after a verb indicates the class to which the verb belongs. The ordinary numerals after a word indicate the paragraph in the Grammar where the word either occurs or some peculiarity of it is explained.

The letter ƕ follows h and þ follows t.

A.

aba (171 note), *wm.* man, husband.
abraba, *av.* strongly, excessively, very, very much.
abrs, *aj.* strong, violent, great, mighty.
af (288), *prep. c. dat.* of, from, by, away from, out of.
af-áikan (258), *sv.* VII, to deny, to deny vehemently.
af-aírzjan, *wv.* I, to deceive, lead astray.
afar (288), *prep. c. acc.* and *dat.* after, according to.
afar-gaggan (258 note), *sv.* VII, to follow, go after.
afar-láistjan, *wv.* I, to follow after, follow.
afar-sabbatus, *sm.* the day after the Sabbath; **þis dagis afar-sabbatē.**
afaruh = **afar + uh.**
af-dáubnan (271), *wv.* IV, to become deaf.
af-dáuþjan, *wv.* I, to kill, put to death; *pass.* to die.
af-dōbnan, *wv.* IV, to be silent.
***af-dōjan** (263 note), *wv.* I, to fatigue.
af-dráusjan, *wv.* I, to cast down.
af-drugkja, *wm.* drunkard.
af-dumbnan (271), *wv.* IV, to hold one's peace, be silent *or* still.
af-ētja, *wm.* glutton.
af-gaggan (258 note), *sv.* VII, to go away, depart, go to, come.

af-gudei, *wf.* ungodliness.
af-hlaþan (256), *sv.* VI, to lade, load.
af-ƕapjan, *wv.* I, to choke, quench.
af-ƕapnan, *wv.* IV, to be choked, be quenched.
af-lageins, *sf.* a laying aside, remission.
af-leitan = **af-lētan**.
af-leiþan, *sv.* I, to go away, depart.
af-lētan, *sv.* VII, to dismiss, leave, forsake, put away, let alone, forgive, absolve.
af-lifnan, *wv.* IV, to remain, be left.
af-linnan (250), *sv.* III, to depart.
af-máitan, *sv.* VII, to cut off.
af-marzeins, *sf.* deceitfulness.
***af-mōjan** (263 note), *wv.* I, to fatigue.
af-niman, *sv.* IV, to take away.
af-qiþan, *sv.* V, to renounce, forsake.
af-sateins, *sf.* divorcement.
af-satjan, *wv.* I, to divorce.
af-skiuban (248), *sv.* II, to push aside.
af-slahan, *sv.* VI, to kill, slay.
af-sláuþnan, *wv.* IV, to be amazed, be beside oneself.
af-sneiþan, *sv.* I, to kill, cut off.
af-standan, *sv.* VI, to stand off, depart.
af-swaírban (250), *sv.* III, to wipe out.
aftana, *adv.* from behind.
af-taúrnan (271), *wv.* IV, to be torn away from.
af-tiuhan (247), *sv.* II, to draw away, push off; to take, draw aside.
aftra, *av.* back, backwards, again, once more; **aftra gabōtjan**, to restore; **aftra gasatjan**, to heal.
aftuma (207), *aj.* hindmost, last.
aftumists (207), *aj.* last, aftermost; **aftumists haban**, to be at the point of death.
af-waírpan, *sv.* III, to cast away, put away.
af-walwjan, *wv.* I, to roll away.
af-wandjan, *wv.* I, to turn away.
aggilus (ἄγγελος), *sm.* angel, messenger; the *pl.* fluctuates between the **i-** and **u-** declension, as *nom. pl.* **aggiljus** and **aggileis**.
aggwus (197) *aj.* narrow.
agis (147), *sn.* fright, fear, terror.
agláitei (174), *wf.* lasciviousness.
aglō (173), *wf.* anguish, affliction.
agluba, *av.* hardly, with difficulty.
aglus (197), *aj.* difficult, hard.
aha (171), *wm.* mind, understanding.
ahaks, *sf.* (?), dove, pigeon.
ahana, *sf.* chaff.
ahma (171), *wm.* spirit, the Holy Ghost.
ahmateins, *sf.* inspiration.
ahs, *sn.* ear of corn.
ahtáu (208), *num.* eight.
ahtáutēhund (208), *num.* eighty.
ahtuda (214), *num.* eighth.
aƕa (156), *sf.* river, water.
áigin, *sn.* property, inheritance, goods.
áigum (279), we have.
áih (279), *pret.-pres.* I have, possess.
áihtrōn (267), *wv.* II, to beg for, pray, desire.
áihts (163), *sf.* property.
aíƕa-tundi, *sf.* thornbush.
áin-falþs (218), *num.* onefold, simple, single.

áin-ƕarjiz-uh (234 note 2), *indef. pr.* everyone, each.
***áinlif** (208), *num.* eleven.
áins (210), *num.* one, alone, only; *indef. pr.* (238), one, a certain one; **áins . . . jah áins**, the one . . . and the other.
áins-hun (237), *indef. pr.* with the *neg. particle* **ni**, no one, no, none.
áir, *av.* (*comp.* **áiris**), soon, early.
áirinōn (267), *wv.* II, to be a messenger.
áiris (284) *av.* earlier.
aírþa (156), *sf.* earth, land, region.
aírþeins (188), *aj.* earthly.
áirus (167), *sm.* messenger.
aírzeis (192), *aj.* astray, erring; **aírzeis wisan** or **waírþan**, to go astray, err, be deceived.
aírzjan, *wv.* I, to deceive, lead astray.
áistan (269), *wv.* III, to reverence.
áiþei (174), *wf.* mother.
áiþs (145), *sm.* oath.
aíþþáu (289), *cj.* or, else; **andizuh . . . aíþþáu**, either . . . or; **aíþþáu jah**, truly.
aíwaggēljō (εὐαγγέλιον), *wf.* gospel.
aíwaggēllista, *wm.* evangelist.
áiweins (188), *aj.* eternal, everlasting.
áiws, *sm.* time lifetime, age, world, eternity; **ni áiw** (285), never; **in áiwins, du áiwa**, for ever.
áiz, *sn.* brass, coin, money.
áiza-smiþa, *wm.* coppersmith.
ak (289), *cj.* but, however (after negative clauses).
akei (289), *cj.* but, yet, still, nevertheless.
akeit (**akēt**), ? *sn.* or **akeits** ? *sm.* vinegar, cp. Lat. **acētum**.
akran (147), *sn.* fruit; **akran giban**, to bear fruit.
akrana-láus, *aj.* unfruitful, barren.
akrs (145), *sm.* field.
ala-brunsts, *sf.* burnt offering, holocaust.
alakjō, *av.* together, collectively.
alan (255), *sv.* VI, to grow.
ala-þarba, *weak aj.* very needy, very poor.
alds, *sf.* age, life.
aleina, *sf.* ell.
alēw, *sn.* olive oil.
alēws, *aj.* of olives; **fáirguni alēwjō**, Mount of Olives.
alhs (183), *f.* temple.
alja, *cj.* than, except, unless, save; *prep. c. dat.* (288), except.
aljaþ, *av.* elsewhere, in another direction; **afleiþan aljaþ**, to go away.
alja-leikōs (284), *av.* otherwise.
aljan, *wv.* I, to bring up, rear, fatten.
allaþrō, *av.* from all sides, from every quarter.
allis, *av.* in general, wholly, at all; **ni allis**, not at all; *cj.* for, because; **nih allis**, for neither, for not; **allis . . . iþ**, indeed . . . but.
alls (188), *aj.* all, every, much.
all-waldands (179), *m.* the Almighty.
alþeis (192), *aj.* old.
amēn (ἀμήν, Hebrew loan word), *av.* verily, truly.
ams (a-stem), *sm.* shoulder.
an (287), *interrog. particle*, then = Lat. **an**.
ana (288), *prep. c. acc.* and *dat.* in, on, upon, at, over, into against; *av.* upon, on.
ana-áukan, *sv.* VII, to add to.
ana-biudan (247), *sv.* II, to bid, command, order.

ana-bŭsns (163), *sf.* command, commandment, order.
ana-filh, *sn.* a thing committed, tradition, recommendation.
ana-filhan, *sv.* III, to commit to, entrust, let out, hand down as tradition.
ana-fulhanō, *pp. n.* of ana-filhan, used as a noun, tradition; þata anafulhanō izwar (τὴν παράδοσιν ὑμῶν).
ana-haban, *wv.* III, to take hold of; *in pass.* (Luke iv. 38), to be taken (with fever).
ana-háitan, *sv.* VII, to call on.
ana-hnáiwjan, *wv.* I, to lay, lay down.
ana-hneiwan, *sv.* I, to stoop down.
anaks, *av.* straightway, at once, suddenly.
ana-kumbjan, *wv.* I, to lie *or* sit down, sit at table, recline.
ana-lageins, *sf.* a laying on.
ana-lagjan, *wv.* I, to lay on.
ana-láugniba (283), *av.* secretly.
ana-láugns (195), *aj.* hidden, secret.
ana-mahtjan, *wv.* I, to do violence, injure, damage, revile.
ana-mēljan, *wv.* I, to enroll.
ana-nanþjan, *wv.* I, to dare, have courage, be bold.
ana-niujan (263), *wv.* I, to renew.
ana-praggan (258 note), *sv.* VII, to oppress.
ana-qiman, *sv.* IV, to come near, approach.
ana-qiujan, *wv.* I, to arouse, make alive.
ana-silan (269), *wv.* III, to be silent, be quiet, grow still.
ana-siuns (195), *aj.* visible.
ana-stōdeins, *sf.* beginning.
ana-stōdjan, *wv.* I, to begin.
ana-trimpan (250), *sv.* III, to tread on.
ana-þrafstjan, *wv.* I, to comfort.
ana-waírþs, *aj.* future.
and (288) *prep. c. acc.* along, throughout, towards, in, on, among.
anda-hafts, (163), *sf.* answer.
anda-nahti, *sn.* evening.
anda-nēms (195), *aj.* pleasant, acceptable.
anda-staþjis (148), *sm.* adversary.
anda-þāhts, *aj.* circumspect.
and-áugjō, *av.* openly.
anda-waúrdi, *sn.* answer.
and-bahti (151), *sn.* service, ministry.
and-bahtjan (264), *wv.* I, to serve, minister.
and-bahts, *sm.* servant.
and-beitan, *sv.* I, to blame, reproach, threaten, charge.
and-bindan, *sv.* III, to loose, unbind, explain.
and-bundnan, *wv.* IV, to become unbound, be loosened.
andeis (149), *sm.* end.
and-hafjan, *sv.* VI, to answer.
and-háitan, *sv.* VII, to call to one, profess, confess, acknowledge, give thanks to.
and-háusjan, *wv.* I, to listen to, obey, hear.
and-huleins, *sf.* uncovering, revelation, illumination.
and-huljan, *wv.* I, to disclose, open, uncover, reveal.
and-niman, *sv.* IV, to receive, take.
and-rinnan, *sv.* III, to compete in running, strive, dispute.
and-sakan, *sv.* VI, to dispute, strive against.
and-standan, *sv.* VI, to withstand.
and-staúrran (269), *wv.* III, to murmur against.

and-waírþi (151), *sn.* presence, face, person; in **andwaírþja**, before, in the presence of.
and-wasjan, *wv.* I, to unclothe, take off clothes.
annō, *wf.* wages.
ansts (162), *sf.* favour, grace.
anþar (214, 215), *aj.* other, second; *plural*, the others, the rest; **anþar . . . anþar**, the one . . . the other.
apaústaúlus, apaústulus (ἀπόστολος), *sm.* apostle; *pl. nom.* **-eis**, *gen.* **-ē**, *acc.* **-uns** and **-ans**.
aqizi, *sf.* axe.
arbáidjan, *wv.* I, to work, toil, suffer.
arbáiþs (164), *sf.* labour.
arbi (151), *sn.* heritage, inheritance.
arbi-numja, *wm.* heir.
arbja (171), *wm.* heir; **arbja waírþan**, to inherit.
arbjō (173), *wf.* heiress.
arjan (262), *wv.* I, to plough.
arka, *sf.* money-box, chest.
arma-haírtei, *wf.* mercy.
arma-haírtiþa, *sf.* charity, alms.
armaiō, *wf.* mercy, pity, alms.
arman (269), *wv.* III, to pity, have pity on.
arms (188), *aj.* poor.
arms (161), *sm.* arm.
arniba, *av.* surely, safely.
arōmata (ἀρώματα), sweet spices.
arwjō, *av.* in vain, without a cause.
asans (163), *sf.* harvest, summer.
asilu-qaírnus, *sf.* a mill-stone, *lit.* ass-mill.
asilus (167), *sm.* ass.
asilus (168), *sf.* she-ass.
asneis (149), *sm.* servant, hireling, hired servant.
asts (145), *sm.* branch, bough, twig.
at (288), *prep. c. acc.* and *dat.* at, by, to, with, of.
at-áugjan, *wv.* I, to show, appear; *pass.* to appear.
at-baíran, *sv.* IV, to bring, take, carry, offer.
at-gaggan, (258 note 1), *sv.* VII, to go, go up to, come to, enter, come down, descend.
at-giban, *sv.* V, to give, give up to, give away, deliver up, put in prison.
at-haban, *wv.* III, with **sik** to come towards.
at-hafjan, *sv.* VI, to take down.
at-háitan, *sv.* VII, to call to one.
atisk, *sn.* corn, cornfield.
at-ist (281), is at hand.
at-lagjan, *wv.* I, to lay, lay on, put on clothes.
at-nēƕjan, *wv.* I, *refl.* to draw near, be at hand.
at-saíƕan, *sv.* V, to take heed, observe, look to.
at-satjan, *wv.* I, to present, offer.
at-standan, *sv.* VI, to stand near.
at-steigan, *sv.* I, to descend, come down.
atta (171), *wm.* father.
at-tēkan, *sv.* VII, to touch.
at-tiuhan, *sv.* II, to pull towards, bring.
at-þinsan (250), *sv.* III, to attract.
at-waírpan, *sv.* III, to cast, cast down.
at-walwjan, *wv.* I, to roll to.
at-wisan, *sv.* V, to be at hand.
at-wōpjan, *wv.* I, to call.
aþþan (289), *cj.* but, however, still, yet.
áudagei (174), *wf.* blessedness.
áudags (188), *aj.* blessed.
áuftō (aúftō ?), *av.* perhaps, indeed, to be sure.
áuga-daúrō (176), *wn.* window.
áugjan (264), *wv.* I, to show.

áugō (176), *wn.* eye.
aúhjōdus, *sm.* tumult.
aúhjōn, *wv.* II, to make a noise, cry aloud.
***aúhns**, *sm.* oven.
aúhuma (207), *aj.* higher, high.
aúhumists, aúhmists (207), *aj.* highest, chief.
aúhsa (171 note), *wm.* ox.
áuk (289), *cj.* for, because, but, also; **áuk raíhtis**, for.
áukan (258), *sv.* VII, to add, increase.
***aúrahi**, *sf.* or **aúrahjō**, *wf.* tomb, grave.
aúrkeis, *sm.* jug, cup, cp. Lat. **urceus.**
áusō (176), *wn.* ear.
áuþida, *sf.* wilderness, desert.
áuþs (195), *aj.* desert, waste.
awiliudōn (267), *wv.* II, to thank, give thanks.
awistr (147), *sn.* sheepfold.
awō, *wf.* grandmother.
azēts, *aj.* easy.
azgō (173), *wf.* cinder, ash.
azymus, *sm.* unleavened bread, *gen. pl.* **azymē** (τῶν ἀζύμων).

B.

badi (151), *sn.* bed.
bagms (145), *sm.* tree.
bái (216), *num.* both.
baíran (251), *sv.* IV, to bear, carry, bring forth.
baírgan (250), *sv.* III, to keep, hide, preserve, protect.
baírhtaba, *av* brightly, clearly.
baírhtei (174), *wf.* brightness; in **baírhtein**, openly.
baírhtjan, *wv.* I, to reveal.
baírhts (188), *aj.* bright.
báitrei (174), *wf.* bitterness.
báitrs (188), *aj.* bitter.
bajōþs (216), *num.* both.
balgs (161), *sm.* wine-skin.
bals-agga, *see* **hals-agga.**
balsan, *sn.* balsam.
balþei (174), *wf.* boldness.
balwjan, *wv.* I, to torment, plague.
bandi (157), *sf.* band, bond.
bandja (171), *wm.* prisoner.
bandwa (156), *sf.* sign, token.
bandwjan, *wv.* I, to give a sign, signify.
bansts, *sm.* barn.
barms (161), *sm.* bosom, lap.
barn (147), *sn.* child; **barna ussatjan**, to beget children to.
barnilō (176), *wn.* little child, son.
barniski, *sn.* childhood.
barnisks (188), *aj.* childish.
batists (206), *aj.* best.
batiza (206), *aj.* better.
bauáins (164), *sf.* dwelling, dwelling-place.
bauan (269 and notes 1, 2), *wv.* III, to dwell, inhabit.
***báugjan**, *wv.* I, to sweep.
baúr (160 note 1), *sm.* son, child.
baúrgja (171), *wm.* citizen.
baúrgs (182), *f.* city, town.
báuþs, *aj.* deaf, dumb; **báuþs waírþan**, to become insipid.
beidan (245), *sv.* I, *c. gen.* to expect, await, look for.
beist, *sn.* leaven.
beitan (246), *sv.* I, to bite.
bērusjōs, *sm. pl.* parents.
bi (288), *prep. c. acc.* and *dat.* by, about, concerning, around, against, according to, on account of, for, at, after, near.
bi-áukan, *sv.* VII, to increase, add to.
bi-áuknan (271), *wv.* IV, to become larger.
bida (156), *sf.* request, prayer.
bidjan (254 and note), *sv.* V, to ask, beg, entreat, pray.

bi-gitan (254), *sv.* V, to find, meet with.
bi-háitja, *wm.* boaster.
bi-hlahjan, *sv.* VI, to deride, laugh to scorn.
bi-láikan, *sv.* VII, to mock.
bi-leiban (246), *sv.* I, to remain.
bi-leiþan, *sv.* I, to leave, leave behind, forsake.
bi-máitan, *sv.* VII, to circumcise.
bi-nah (276), *pret.-pres.* it is permitted, is lawful.
bindan (249), *sv.* III, to bind.
bi-rinnan, *sv.* III, to run about.
bi-rōdjan, *wv.* I, to murmur.
bi-saíƕan, *sv.* V, to see, look, look round on.
bi-satjan, *wv.* I, to beset, set round anything.
bi-sitan, *sv.* V, to sit about, sit near.
bi-sitands (179), *m.* neighbour.
bi-skeinan, *sv.* I, to shine round.
bi-speiwan, *sv.* I, to spit upon.
bi-sunjanē, *av.* round about, near.
bi-swaírban, *sv.* III, to wipe, dry.
bi-swaran, *sv.* VI, to swear, adjure, conjure.
bi-tiuhan, *sv.* II, to go about, visit.
bi-þē (289, 224 note), *cj.* whilst, when, as soon as; *av.* after, thereupon.
***biudan**, *sv.* II, to offer, bid, order; see **ana-biudan**.
biugan (248), *sv.* II, to bend.
bi-ūhti, *sn.* custom.
bi-ūhts, *aj.* accustomed, wont.
bi-wáibjan, *wv.* I, to wind about, encompass, clothe.
bi-wandjan, *wv.* I, to shun.
bi-windan, *sv* III, to wrap round, enwrap, swathe.
bi-wisan, *sv.* V, to make merry.
blandan (258 note), *sv.* VII, to mix.
bláuþjan, *wv.* I, to make void, abolish, abrogate.
bleiþei (174), *wf.* mercy.
bliggwan (250, 129 note), *sv.* III, to beat, strike, scourge.
blinds (187), *aj.* blind.
blōma (171), *wm.* flower.
blōtan (258 note), *sv.* VII, to worship, reverence, honour.
blōþ (147), *sn.* blood.
bnauan (78, 269 note 2), *wv.* III, to rub.
bōka, *sf. sing.* a letter of the alphabet; *pl.* epistle, book, the Scriptures; **bōkōs afsateináis**, a bill of divorcement.
bōkareis (149), *sm.* scribe.
bōta (156), *sf.* advantage.
bōtjan, *wv.* I, to do good, avail, help, profit.
brakja (156), *sf.* strife.
briggan (265 and notes 1, 3), *wv.* I, to bring, lead; **wundan briggan**, to wound.
brikan (252), *sv.* IV, to break, quarrel, fight.
brinnan (250), *sv.* III, to burn.
brinnō (173), *wf.* fever.
brōþar (177), *m.* brother.
brōþrahans, *m. plur.* brethren.
brūkjan (265), *wv.* I, to use.
brūks (195), *aj.* useful.
brunjō (173), *wf.* breastplate.
brunna (171), *wm.* well, spring, issue, fountain.
brusts (183), *f.* breast.
brūþ-faþs (161), *sm.* bridegroom.
brūþs, *sf.* bride, daughter-in-law.
bugjan (265), *wv.* I, to buy.

D.

daddjan (130 note), *wv.* I, to suckle, give suck.
dags (144), *sm.* day, **dagis ƕam-**

mēh or ƕizuh, day by day, daily; **himma daga**, to-day.
dáiljan (264), *wv.* I, to deal out, divide, share.
dáils (163), *sf.* portion, share.
daimōnareis, *sm.* possessed (with devils). From Gr. δαίμων with Goth. ending -areis.
dal, *sn.* dale, valley, ditch; **dal uf mēsa**, a ditch or hole for the winevat.
dalaþ (286), *av.* down; **und dalaþ**, to the bottom; **dalaþa**, below; **dalaþrō**, from below.
dáubiþa, *sf.* deafness, hardness, obduracy.
dáufs, *aj.* deaf, dull, hardened.
dáug (274), *pret.-pres.* it is good for, profits.
daúhtar (177), *f.* daughter.
daúhts, *sf.* feast.
dáuns, *sf.* smell, odour.
dáupeins (164), *sf.* baptism, washing.
dáupjan (264), *wv.* I, to baptize, wash oneself.
dáupjands (179), *m.* baptizer.
daúr (147), *sn.* door.
daúrō, *wf.* door.
***daúrsan** (275), *pret.-pres.* to dare.
dáuþeins, *sf.* the peril of death.
dáuþjan (264), *wv.* I, to put to death.
dáuþs, *aj.* dead.
dáuþus (167), *sm.* death.
deigan (246), *sv.* I, to knead, form of earth.
dēþs (163), *sf.* deed.
diabaúlus, diabulus (Gr. διάβολος), *sm.* devil.
digans, *pp.* made of earth.
dis-dáiljan, *wv.* I, to share, divide.
dis-hniupan (248), *sv.* II, to break asunder.
dis-sitan, *sv.* V, to settle upon, seize upon.
dis-skreitan (246) *sv.* I, to rend, tear.
dis-skritnan (271), *wv.* IV, to become torn, be rent apart.
dis-tahjan, *wv.* I, to waste, destroy.
dis-taíran, *sv.* IV, to tear to pieces, tear asunder, burst.
dis-wilwan, *sv.* III, to plunder.
dis-wiss, *sf.* dissolution.
diupei (174), *wf.* depth.
diups (188), *aj.* deep.
dius (147), *sn.* wild beast.
diwan (254), *sv.* V, to die.
dōmjan (264), *wv.* I, to judge.
dragkjan (264), *wv.* I, to give to drink.
dráibjan (264), *wv.* I, to drive, trouble, vex.
drakma, *wm.* drachma. See note to Luke xv. 8, 9.
draúhsna, *sf.* crumb, fragment.
draúhtinōn, *wv.* II, to war.
dreiban (246), *sv.* I, to drive.
drigkan (250), *sv.* III, to drink.
driugan (248), *sv.* II, to serve as a soldier.
driusan (247), *sv.* II, to fall, fall down, fall upon, press against, crowd upon.
driusō, *wf.* slope.
drōbjan, *wv.* I, to cause trouble, excite to uproar.
drōbnan, *wv.* IV, to become anxious, troubled.
drugkanei (174), *wf.* drunkenness.
drus (160 note 1), *sm.* fall.
du (288), *prep. c. dat.* to, towards, against, in.
du-at-gaggan (258 note 1), *sv.* VII, to go to, come to.
du-at-rinnan, *sv.* III, to run to.
du-at-sniwan, *sv.* V, to hasten towards.
du-ga-windan, *sv.* III, to entangle.

du-ginnan (250), *sv.* III, to begin, undertake.
du-ƕē, *av.* why, wherefore.
dulþs (183), *f.* feast.
dumbs (188), *aj.* dumb.
du-rinnan, *sv.* III, to run to.
du-stōdjan, *wv.* I, to begin.
du-þē, duþþē (289), *cj.* therefore, besides, on that account, because; **duþē, duþþē ei**, to the end that.
dwalmōn (267), *wv.* II, to be foolish.
dwals (188), *aj.* foolish.

E.

ei (289), *cj.* that, so that; *interr. part.* whether; *rel. part.* used as suffix; *also, used alone, for* saei, sōei, þatei; **du þamma ei**, to the end that.
eisarn (147), *sn.* iron; **eisarna bi fōtuns gabugana** and **ana fōtum eisarna**, fetters.
eisarneins, *aj.* iron.
ei-þan (289), *cj.* therefore.

F.

fadar (177), *m.* father.
fadrein, *sn.* paternity; *pl.* parents.
fadreins (163), *sf.* family, race, lineage.
faginōn (267), *wv.* II, to rejoice, be glad.
fagrs (188), *aj.* beautiful, fit.
fāhan (258), *sv.* VII, to seize, catch.
fahēþs (163), *sf.* joy, gladness.
faír-áihan, to partake of. See § 279.
faíhu (169), *sn.* cattle, property, possessions, money.
faíhu-frikei, *wf.* covetousness, greed.
faíhu-gaírns, *aj.* avaricious.
faír-greipan, *sv.* I, to seize, catch hold.
faírguni (151), *sn.* mountain.
faírƕus, *sm.* world.
faírina, *sf.* accusation, charge, cause.
faírinōn, *wv.* II, to accuse.
faírneis (192), *aj.* old.
faírra, *av.* far, far off; followed by *dat.* far from; *prep.* (after verbs of motion) from.
faírraþrō, *av.* from afar.
faír-weitjan, *wv.* I, to gaze around.
falþan (258) *sv.* VII, to fold, close.
***falþs** (218), *aj.* -fold; **áinfalþs**, onefold, simple; **fidurfalþs**, fourfold.
fana (171), *wm.* bit of cloth.
faran (256), *sv.* VI, to go.
fastan (269), *wv.* III, to fast, hold firm, keep.
fastubni, *sn.* fasting, observance.
faþa, *sf.* hedge.
faúhō, *wf.* fox.
faúr (288), *prep. c. acc.* for, before, by, to, along, from, concerning; *av.* before.
faúra (288), *prep. c. dat.* before, for, on account of, from; *av.* before.
faúra-gaggan (258 note 1), *sv.* VII, to go before.
faúra-gaggja (171), *wm.* governor.
faúra-gateihan, *sv.* I, to inform beforehand, foretell.
faúra-hāh, *sn.* curtain, veil.
faúra-qiþan, *sv.* V, to prophesy, foretell.
faúra-standan, *sv.* VI, to rule, govern, stand near.
faúra-tani, *sn.* sign, wonder.
faúr-bi-gaggan (258 note 1), *sv.* VII, to go before, precede.

faúr-biudan, *sv.* II, to command, forbid.
faúr-gaggan (258 note 1), *sv.* VII, to pass by.
faúrhtei, *wf.* fear.
faúrhtjan (264), *wv.* I, to fear, be afraid.
faúrhts, *aj.* fearful, afraid.
faúr-lageins, *sf.* putting before, exhibiting; **hláibōs faúrlageináis**, shew-bread.
faúr-qiþan, *sv.* V, to make excuse, excuse.
faúr-sniwan, *sv.* V, to hasten before, anticipate.
faúr-þis, *av.* first, beforehand, formerly.
faúr-þizei (289), *cj.* before that.
***fáus** (193), *aj.* little.
***feinan**, see **in-feinan**.
fēra (156), *sf.* region, district.
fidur-dōgs (218 note), *aj.* space of four days.
fidur-falþs (218), *num.* fourfold.
fidur-ragineis (218, 148), *sm.* tetrarchate.
fidwōr (208), *num.* four.
fidwōr-taíhun (208), *num.* fourteen.
fidwōr tigjus (208), *num.* forty.
figgra-gulþ, *sn.* finger-ring, ring.
figgrs, *sm.* finger.
fijan (269), *wv.* III, to hate.
fijands (179), *m.* enemy.
fijaþwa, fiaþwa (156), *sf.* hatred.
filhan (250), *sv.* III, to hide, conceal, bury.
filigri (**filēgri**), *sn.* den, cave, hiding-place.
filu (169 note, 291), *neut. aj.*, *also used adverbially*, great, very much.
filu-ga-láufs (**filugaláubs**), *aj.* very precious, costly.
filusna, *sf.* multitude.
filu-waúrdei, *wf.* much talking.
filu-waúrdjan, *wv.* I, to talk much, use many words.
fimf (208), *num.* five.
fimf-taíhun (208), *num.* fifteen.
fimfta-taíhunda (214), *num.* fifteenth.
fimf tigjus (208), *num.* fifty.
finþan (250), *sv.* III, to find, find out, know, learn, hear.
fiskja (171), *wm.* fisher.
fiskōn (267), *wv.* II, to fish.
fisks (145), *sm.* fish.
fitan (254), *sv.* V, to travail in birth.
***flōkan** (258 note 4), *sv.* VII, to bewail.
fōdeins, *sf.* meat, food.
fōdjan (264), *wv.* I, to feed, nourish, bring up.
fōn (184), *n.* fire.
fōtu-barúd, *sn.* footstool.
fōtus (167), *sm.* foot.
fra-bugjan (265), *wv.* I, to sell.
fra-dáiljan, *wv.* I, to divide, distribute.
fra-giban, *sv.* V, to give, grant.
fra-gifts, *sf.* espousal.
fra-hinþan (250), *sv.* III, to capture, imprison; **fra-hunþans**, prisoner.
fraíhnan (254 and note), *sv.* V, to ask, ask questions.
fráisan (258), *sv.* VII, to tempt.
fráistubni (158), *sf.* temptation.
fra-itan (254 note), *sv.* V, to eat up, devour.
fráiw (153 note 2), *sn.* seed.
fra-kunnan (275), *pret.-pres.* to despise.
fra-lētan, *sv.* VII, to liberate, let free, leave, let down, permit.
fra-lēts, *sm.* forgiveness, remission, deliverance.
fra-lēwjan, *wv.* I, to betray.
fra-liusan (248), *sv.* II, to lose.
fra-lusnan (271), *wv.* IV, to perish, go astray, be lost.

fra-lusts (163), *sf.* loss, perdition.
fram (288), *prep. c. dat.* from, since, by, on account of.
fram-aldrs, *aj.* of great age.
framis (284), *av.* further, onward.
fram-waírþis, *av.* henceforward.
fra-niman, *sv.* V, to receive, take.
fra-qiman, *sv.* IV, to expend, spend.
fra-qisteins, *sf.* waste.
fra-qistjan, *wv.* I, to destroy.
fra-qistnan (271), *wv.* IV, to perish, be destroyed.
fra-qiþan, *sv.* V, to curse.
fra-slindan (250), *sv.* III, to swallow up.
fraþi (151), *sn.* understanding.
fraþjan (255), *sv.* VI, to understand, perceive, think, know.
fráuja (171), *wm.* master, lord.
fráujinōn (267), *wv.* II, to be lord *or* king, rule.
fráujinōnds (179), *m.* ruler.
fra-waírpan, *sv.* III, to cast away.
fra-waírþan, *sv.* III, to corrupt.
fra-wardjan (264), *wv.* I, to destroy, spoil, corrupt, disfigure.
fra-waúrhts (163), *sf.* evil doing, sin.
fra-waúrhts, *aj.* sinful; *subs.* sinner.
fra-waúrkjan, *wv.* I, to sin.
fra-weitands (179), *m.* avenger.
fra-wilwan, *sv.* III, to rob, take forcibly.
fra-wisan, *sv.* V, to spend, exhaust.
freihals (144 note 2), *sm.* freedom.
freis (190), *aj.* free.
frijaþwa, friaþwa (156), *sf.* love.
frijōn (267), *wv.* II, to love.
frijōndi (158), *sf.* friend.
frijōnds (178), *m.* friend.
***friks**, *aj.* greedy.
fri-sahts, *sf.* example.
frōdaba, *av.* wisely.
frōdei (174), *wf.* understanding, wisdom.
frōþs (188), *aj.* wise.
fruma (214, 215), *aj.* first; **fruma sabbatō**, the day before the Sabbath.
fruma-baúr (141), *sm.* first-born.
frumists (207), *aj.* first, foremost, best, chief (men); *av.* (284), first of all.
frums, *sm.* beginning.
fugls (145), *sm*, bird, fowl.
fula, *wm.* foal.
fulgins (188), *aj.* hidden.
fulhsni, *sn.* the thing hidden, a secret.
fulla-fahjan, *wv.* I, to satisfy, serve.
fulla-tōjis (190), *aj.* perfect.
fulleiþs, *sf.* or **fulleiþ**, *sn.* fulness.
fulljan, *wv.* I, to fill, fulfil.
fullnan (270), *wv.* IV, to become full.
fullō (173), *wf.* fulness.
fulls (188), *aj.* full.

G.

ga-áistan, *wv.* III, to reverence.
ga-áiwiskōn, *wv.* II, to ill-treat, make ashamed.
ga-arman, *wv.* III, to have pity on, pity.
ga-baíran, *sv.* IV, to bring forth, compare.
ga-baírhteins, *sf.* appearance, manifestation.
ga-baírhtjan, *wv.* I, to declare, reveal, manifest.
ga-batnan (271), *wv.* IV, to profit, benefit.
ga-bauan (78), *wv.* III, to dwell.
ga-baúrjaba, *av.* gladly, willingly.
ga-baúrþs (163), *sf.* birth, birthplace, native country, genera-

tion; mēl gabaúrþáis, birthday.
gabei, *wf.* riches.
ga-bigs (**ga-beigs**), *aj.* rich.
ga-bindan, *sv.* III, to bind.
ga-biugan, *sv.* II, to bend.
ga-bleiþjan, *wv.* I, to pity.
ga-blindjan, *wv.* I, to blind.
ga-blindnan (271), *wv.* IV, to become blind.
ga-bōtjan, *wv.* I, to make useful; aftra gabōtjan, to restore.
ga-brannjan (264), *wv.* I, to burn.
ga-brikan, *sv.* IV, to break.
ga-bruka, *sf.* fragment.
ga-daban (256), *sv.* VI, to beseem, happen, befall.
ga-dáiljan, *wv.* I, to divide.
ga-dars, see § 275.
ga-dáubjan, *wv.* I, to make deaf, harden.
ga-daúrsan (275), *pret.-pres.* to dare.
ga-dáuþnan (271), *wv.* IV, to die, perish.
ga-dōmjan, *wv.* I, to judge, pronounce judgment, condemn.
ga-draban (256), *sv.* VI, to hew out.
ga-dragan (256), *sv.* VI, to heap up, heap together.
ga-dragkjan, *wv.* I, to give to drink.
ga-draúhts, *sm.* soldier.
ga-driusan, *sv.* II, to fall, be cast.
ga-drōbnan, *wv.* IV, to become troubled, anxious.
ga-fāhan, *sv.* VII, to catch, take, seize, overtake, apprehend as a criminal.
ga-fastan, *wv.* III, to keep, support, hold fast.
ga-faúrds, *sf.* chief council.
ga-fáurs (195), *aj.* well-behaved.
ga-filh, *sn.* burial.
ga-filhan, *sv.* III, to hide, conceal, bury.
ga-fraíhnan, *sv.* V, to find out, learn by inquiry, ask, seek.
ga-fráujinōn, *wv.* II, to exercise lordship.
ga-fulljan, *wv.* I, to fill.
ga-fullnan, *wv.* IV, to fill, become full.
ga-gaggan (258 note 1), *sv.* VII, to collect, assemble, come to pass; also with sik.
ga-ga-máinjan, *wv.* I, to make common, defile.
ga-geigan (269), *wv.* III, to gain.
gaggan (265, 258 note), *sv.* VII, to go; *pret.* iddja (265 note 2).
gaggs, *sm.* road, way.
ga-grēfts, *sf.* order, decree.
ga-gudaba, *av.* godly.
ga-gudei (174), *wf.* piety, godliness.
ga-guþs (-**guds**), *aj.* godly, pious.
ga-haban, *wv.* III, to have, hold, secure, possess, lay hold on.
ga-haftjan sik, *wv.* I, to join oneself to, join.
ga-haftnan (271), *wv.* IV, to be attached to.
ga-háiljan, *wv.* I, to heal.
ga-háilnan (271), *wv.* IV, to become whole, be healed.
ga-háit, *sn.* promise.
ga-háitan, *sv.* VII, to call together, promise.
ga-háusjan, *wv.* I, to hear.
ga-hnáiwjan, *wv.* I, to lower, abase.
ga-hráineins, *sf.* cleansing.
ga-hráinjan, *wv.* I, to cleanse, make clean.
ga-hugds (163), *sf.* thought, mind, conscience.
ga-huljan, *wv.* I, to cover, conceal.
ga-ƕeitjan, *wv.* I, to whiten.

ga-ƕōtjan, *wv.* I, to threaten, rebuke, strictly charge.
gaíaínna, *wm.* Gehenna, (γέεννα, hell).
ga-iddja, see **ga-gaggan.**
gaírda, *sf.* girdle.
gaírnjan, *wv.* I, to be fain *or* willing, desire, wish, long for.
gaíru (169 note), *sn.* goad.
gáiteins, *aj.* belonging to a goat; *neut.* **gáitein**, young goat, kid.
ga-juk, *sn.* pair.
gajuka (171), *wm.* companion.
ga-jukō, *wf.* parable, comparison.
ga-kannjan, *wv.* I, to make known.
ga-kiusan, *sv.* II, to approve.
ga-kunnan (269), *wv.* III, to recognize, observe, consider, read.
ga-kunþs, *sf.* appearance.
ga-kusts (163), *sf.* test.
ga-lagjan, *wv.* I, to lay, lay down, set, place, make.
ga-láisjan, *wv.* I, to teach.
ga-láista, *wm.* follower; **galáista wisan**, to follow.
ga-láistjan, *wv.* I, to follow.
ga-laþōn, *wv.* II, to invite, call together.
galáubeins (164), *sf.* faith, belief.
ga-láubjan (264), *wv.* I, to believe.
ga-láugnjan, *wv.* I, to be hid, lie hid.
ga-láusjan, *wv.* I, to loose, loosen.
ga-leikan, *wv.* III, to please, take pleasure in.
ga-leikōn, *wv.* II, to liken, compare, resemble, be like.
ga-leiks (188), *aj.* like, similar.
ga-leiþan (246), *sv.* I, to go, travel, come.
ga-lēwjan, *wv.* I, to give up, betray.
galga (171), *wm.* cross, gallows.
ga-lisan (sik), *sv.* V, to gather together, meet together, assemble.
ga-liug, *sn.* lie; **galiug weitwōdjan**, to bear false witness.
ga-liugan, *wv.* III, to marry.
ga-liuga-praúfētus, *sm.* false prophet.
ga-liuga-weitwōþs (-wōds), *sm.* false witness.
ga-liuga-xristus, *sm.* false Christ.
ga-liuhtjan, *wv.* I, to bring to light, illumine.
ga-lūkan (248 and note), *sv.* II, to shut, lock.
ga-luknan, *wv.* IV, to be shut up.
ga-máinjan, *wv.* I, to make common, defile.
ga-máins (195), *aj.* common, unclean.
ga-máiþs (ga-máids), *aj.* weak, feeble, bruised.
ga-malwjan, *wv.* I, to bruise.
ga-manwjan, *wv.* I, to prepare, make ready.
ga-marzjan, *wv.* I, to offend.
ga-matjan, *wv.* I, to eat.
ga-máudeins, *sf.* remembrance.
ga-máudjan, *wv.* I, to remember, remind.
ga-maúrgjan, *wv.* I, to curtail, cut short.
ga-mēljan, *wv.* I, to write, enroll; **þata gamēlidō**, writing, scripture.
ga-minþi, *sn.* remembrance.
***ga-mōtan** (278), *pret.-pres.* to find room, to have room.
ga-mōtjan (264), *wv.* I, to meet.
ga-munan (276), *pret.-pres.* to bethink, remember.
ga-munds (163), *sf.* remembrance.
ga-nah (276), *pret.-pres.* it suffices.
ga-náitjan, *wv.* I, to treat shamefully.
ga-nasjan, *wv.* I, to save.

ga-niman, *sv.* IV, to take to oneself, take, take with one, conceive.
ga-nipnan, *wv.* IV. to mourn, be sorrowful.
ga-nisan (254), *sv.* V, to be saved, become whole, recover.
ga-nists (163), *sf.* salvation, health.
ga-niutan, *sv.* II, to catch with nets, catch.
ga-niþjis, *sm.* kinsman.
ga-nōhs, *aj.* enough, sufficient, numerous.
ga-qiman, *sv.* IV, to assemble, come together.
ga-qiss, (187 note), *aj.* consenting.
ga-qiujan (263), *wv.* I, to give life to.
ga-qiunan (271), *wv.* IV, to be made alive.
ga-qumþs (163), *sf.* assembly, synagogue.
ga-raíhtei (174), *wf.* righteousness.
ga-raíhteins, *sf.* righteousness.
ga-raíhts, *aj.* righteous, just.
ga-ráiþs (**ga-ráids**), *aj.* due.
ga-raþjan (256), *sv.* VI, to count.
ga-razna, *wm.* neighbour.
ga-raznō, *wf.* female neighbour.
garda (171), *wm.* fold.
garda-waldands (178), *m.* ruler *or* master of the house.
gards (161), *sm.* house, household, court.
ga-rēdan (259), *sv.* VII, to reflect upon.
ga-rinnan, *sv.* III, to run, hasten together, come together.
ga-rūni, *sn.* consultation, counsel.
ga-runs, *sf.* market-place, street.
ga-sahts, *sf.* reproof.
ga-saíƕan, *sv.* V, to see, behold, perceive.
ga-sakan, *sv.* VI, to rebuke, reprove.
ga-salbōn, *wv.* II, to anoint.
ga-satjan, *wv.* I, to set, lay, place, add, appoint, restore; **gasatjan namō**, to surname.
ga-sigqan, *sv.* III, to sink.
ga-sinþja (**ga-sinþa**), *wm.* companion.
ga-sitan, *sv.* V, to sit, sit down.
ga-skafts (163), *sf.* creation, creature.
ga-skáidnan (271), *wv.* IV, to become parted.
ga-skapjan (256) *sv.* VI, to create, make.
ga-skaþjan, *sv.* VI, to injure.
ga-skeirjan, *wv.* I, to make clear, interpret.
ga-skōhi, *sn.* pair of shoes.
ga-slawan, *wv.* III, to be still, be silent.
ga-sleiþjan, *wv.* I, to slight, injure; **gasleiþjan sik**, to be injured in, suffer the loss of.
ga-smeitan (246), *sv.* I, to smear.
ga-sōþjan, *wv.* I, to fill, satisfy.
ga-stagqjan, *wv.* I, to dash against.
ga-staldan (258), *sv.* VII, to possess.
ga-standan, *sv.* VI, to stand fast, stand still, remain, be restored.
ga-staúrknan, *wv.* IV, to become dry, dry up, pine away.
ga-stráujan, *wv.* I, to strew, furnish.
gasts (160), *sm.* guest.
ga-supōn, *wv.* II, to season.
ga-swēran, *wv.* III, to glorify, make known.
ga-swikunþjan, *wv.* I, to make known, proclaim.
ga-swiltan, *sv.* III, to die.
ga-swōgjan, *wv.* I, to sigh.
ga-taíran (252), *sv.* IV, to destroy, break.
ga-tamjan (262), *wv.* I, to tame.

ga-táujan, *wv.* I, to do, make, perform.
ga-taúra (171), *wm.* tear, rent.
ga-taúrþs (163), *sf.* destruction.
ga-teihan (246), *sv.* I, to tell, relate, proclaim, make known, show.
ga-tilaba, *av.* conveniently.
ga-tilōn, *wv.* II, to attain.
ga-tils, *aj.* convenient.
ga-timan (252), *sv.* IV, to suit.
ga-timrjan, *wv.* I, to build.
ga-timrjō (173), *wf.* building.
ga-tiuhan, *sv.* II, to draw, lead, bring, take.
ga-trauan (78), *wv.* III, to trust, entrust, be persuaded.
gatwō (173), *wf.* street.
ga-þahan, *wv.* III, to be silent.
ga-þaírsan (250), *sv.* III, to wither.
ga-þaúrsnan (271), *wv.* IV, to become dry, dry up, wither away.
ga-þiuþjan, *wv.* I, to bless.
ga-þláihan (258 note 2), *sv.* VII, to cherish, comfort, take in the arms, caress.
ga-þliuhan, *sv.* II, to flee.
ga-þrafsteins, *sf.* comfort.
ga-þrask, *sn.* threshing-floor.
ga-þulan, *wv.* III, to suffer, endure.
gáuja, *wm.* countryman; *used in plural*, land, region.
gáumjan (264), *wv.* I, to perceive, see, behold, observe.
gáunōn (267), *wv.* II, to lament.
gáurs (188), *aj.* sad, troubled, mournful, sorrowful.
ga-wagjan, *wv.* I, to stir, shake.
ga-waírpan, *sv.* III, to cast, cast down, throw down.
ga-waírþeigs, *aj.* at peace, peaceably disposed.
ga-waírþi (151), *sn.* peace.
ga-waknan (271), *wv.* IV, to awake.
ga-waldan, *sv.* VII, to rule, bear rule.
ga-waljan, *wv.* I, to choose, choose out.
ga-wandjan, *wv.* I, to turn round, bring back; *with refl. pr.* to be converted, turn round, return.
ga-wargjan, *wv.* I, to condemn.
ga-wasjan (sik), *wv.* I, to clothe.
ga-waúrki, *sn.* deed.
ga-waúrkjan, *wv.* I, to make, prepare, appoint.
ga-waúrstwa (171), *wm.* fellow-worker.
ga-weihan, *wv.* III, to sanctify.
gawi (151), *sn.* region, district, land, neighbourhood.
ga-widan (254), *sv.* V, to bind, join together.
ga-wigan (254), *sv.* V, to shake down.
ga-wrisqan (250), *sv.* III. to bear fruit.
giba (154), *sf.* gift.
giban (253), *sv.* V, to give, yield, offer.
gibands (179), *m.* giver.
gibla, *wm.* pinnacle.
gilstra-mēleins, *sf.* taxation, taxing.
gilþa, *sf.* sickle.
gistra-dagis (285), *av.* to-morrow.
giutan (248), *sv.* II. to pour.
glaggwō (283), *av.* accurately.
glaggwuba, glaggwaba, *av.* exactly, diligently.
glitmunjan (264), *wv.* I, to shine, glitter.
gōljan (264), *wv.* I, to greet, salute.
gōþs, gōds (188), *aj.* good.
graba (156), *sf.* ditch.
graban (255), *sv.* VI, to dig.
gras (147), *sn.* grass, blade of grass.

grēdags (188), *aj.* hungry.
greipan (246), *sv.* I, to seize, lay hold of, take (prisoner).
grētan (239), *sv.* VII, to weep, lament.
grēts, *sm.* weeping.
grōba, *sf.* den, hole, cave.
grundu-waddjus, *sf.* foundation.
guda-faúrhts, *aj.* devout, god-fearing.
gudisks, *aj.* divine.
gudja (171), *wm.* priest.
gulþ, *sn.* gold.
gulþeins (188), *aj.* golden.
guma (171), *wm.* man.
guma-kunds, *aj.* male, of the masculine gender.
gumeins, *aj.* manlike, male.
gunds, *sm.* or *sf.* cancer, canker.
guþ, *sm.* God; *neut. pl.* **guda**, heathen gods. See note to Mark ii. 7.

H.

haban (268), *wv.* III, to have, possess, hold, take, esteem, count, consider, keep, observe, be able to do; **ubil** and **ubilaba haban**, to be ill; **waírs haban**, to be worse; **gafāhana haban**, to hold captive; **þōei habáidēdun ina gadaban**, what things should happen unto him; **aftumist haban**, to lie at the point of death; **faírra haban sik**, to be far from; **habáiþ wisan at**, to be held, be ready for.
hafjan (256), *sv.* VI, to raise, lift, bear up, carry.
haftjan, *wv.* I, to join.
hāhan (258), *sv.* VII, to hang.
háidus, *sm.* manner.
háifstjan, *wv.* I, to strive, fight.
háifsts, *sf.* fight.
háihs, *aj.* half-blind, with one eye.
háiljan (264), *wv.* I, to heal.
háils (188), *aj.* whole, sound, safe.
háimōþli, *sn.* homestead, lands.
háims (164 note), *sf.* village, country place.
haírda (156), *sf.* herd, flock.
haírdeis (148), *sm.* shepherd.
haírtō (175), *wn.* heart.
haírus (167), *sm.* sword.
háitan (258), *sv.* VII, to call, name, order, command, invite.
háiti (158), *sf.* command.
háiþi (158), *sf.* field, heath.
háiþiwisks, *aj.* wild.
háiþnō, *wf.* a heathen woman.
hakuls, *sm.* cloak.
halbs, *aj.* half.
haldan (258), *sv.* VII, to hold, take care of, tend, feed.
halja (156), *sf.* hell.
hals, *sm.* neck.
hals-agga (for the probably corrupt **bals-agga** of the manuscript), *wm.* neck.
halts (188), *aj.* lame.
hamfs, *aj.* one-handed, maimed.
hana (170), *wm.* cock.
handugei, *wf.* cleverness, wisdom.
handugs (188), *aj.* clever, wise.
handus (166), *sf.* hand.
handu-waúrhts, *aj.* wrought by hand.
hansa, *sf.* a company, band of men.
harduba (283), *av.* hardly, severely, grievously.
hardu-haírtei, *wf.* hardness of heart, hard-heartedness.
hardus (196), *aj.* hard.
harjis (148), *sm.* army, host.
hatan (269 and note 3), *wv.* III, to hate.
hatis, *sn.* hatred, wrath.
háubiþ (146), *sn.* head, **háubiþ waíhstins**, corner-stone.

háuheins, *sf.* praise.
háuh-haírtei (174), *wf.* pride.
háuh-haírts, *aj.* proud-hearted.
háuhisti, *sn.* the highest height, highest-point, highest heaven.
háuhjan, *wv.* I, to glorify, make high, praise, exalt, magnify.
háuhs, *aj.* high.
haúrds (163), *sf.* door.
haúrn (147), *sn.* horn, skin, husk.
haúrnja (171), *wm.* horn-blower.
haúrnjan, *wv.* I, to blow a horn, trumpet.
háuseins, *sf.* word, preaching, report (*lit.* = hearing), sense of hearing.
háusjan (264), *wv.* I, to hear, perceive, listen to.
háusjōn, *wv.* II, to hear.
hawi (130), *sn.* grass, hay.
hazjan (262), *wv.* I, to praise.
heitō, *wf.* fever.
heiwa-fráuja, *wm.* master of a house.
hēr, *av.* here, hither.
hēþjō (173), *wf.* chamber, room.
hidrē, *av.* hither.
hilpan (249), *sv.* III, to help.
himina-kunds, *aj.* heavenly.
himins (145), *sm.* heaven.
hindana, *prep. c. gen.* behind, on that side of, beyond.
hindar (288), *prep. c. acc.* and *dat.* behind, over, beyond, among.
hindumists (207), *aj.* hindmost, outermost.
hiri (*old imperative used as an interjection*), come here! *dual* **hirjats**, come here, ye two!; *pl.* **hirjiþ**, come ye here! See note to Mark xii. 7.
***his** (226), *dem. pr.*; *preserved in the adverbial phrases* **himma daga**, on this day, to-day; **und hina dag**, to this day; **und hita, und hita nu**, till now, hitherto; **fram himma**, from henceforth.
hiufan (248), *sv.* II, to mourn, weep, complain.
hiuhma (171), *wm.* crowd, multitude, heap.
hiwi (129), *sn.* appearance.
hlahjan (256), *sv.* VI, to laugh.
hláifs (144), *sm.* loaf, bread.
hláins, *sm.* hill.
hláiw (153 note 2), *sn.* grave, tomb.
hláiwasna, *sf.* (*only found in plur.*), tomb.
hláupan (258 note 5), *sv.* VII, to leap.
hláuts, *sm.* lot.
hleiduma (207), *aj.* left; *as subst. fem.* the left hand *or* side.
hlifan (254) *sv.* V, to steal.
hliftus (167), *sm.* thief.
hlijans, *acc. pl.*; *nom.* ? **hleis** *sm.* or ? **hlija** *wm.*, tent, tabernacle.
hliuma (171), *wm. hearing.*
hlūtrei (174), *wf.* purity.
hlūtrs (188), *aj.* pure.
hnáiwjan (264), *wv.* I, to abase, lower.
hnasqus (197), *aj.* soft, tender.
hneiwan, *sv.* I, to bend downwards, decline, bow.
hōlōn (267), *wv.* II, to treat with violence, deceive, injure.
hōrinassus, *sm.* whoredom, adultery.
hōrinōn, *wv.* II, to commit adultery.
hōrinōndei, *pres. part. fem.* adulteress.
hráineins, *sf.* purification.
hráinjan (264), *wv.* I, to make clean, cleanse.
hráins (194), *aj.* clean, pure.
hráiwa-dūbō, *wf.* turtle-dove.
hrōpjan, *wv.* I, to call, cry out.
hrōt, *sn.* roof.

hrugga, *sf.* staff.
hrukjan, *wv.* I, to crow.
huggrjan (264), *wv.* I, to hunger.
hugjan, *wv.* I, to think, consider, imagine.
hūhrus (119, 167), *sm.* hunger, famine.
huljan (262), *wv.* I, to hide, conceal, cover, disguise.
hulþs (188), *aj.* gracious.
hund (208, 213), *sn.* hundred.
hunda-faþs, *sm.* centurion.
hunds (145), *sm.* dog, hound.
hunsl, *sn.* sacrifice.
hunsljan, *wv.* I, to sacrifice.
hups (161), *sm.* hip, loins.
huzd (147), *sn.* treasure.
huzdjan, *wv.* I, to collect treasures, store up, hoard up.

ƕ.

ƕadrē (286), *av.* whither.
ƕaírban (250), *sv.* III, to walk.
ƕaírnei, *wf.* skull.
ƕáiteis, *sm.* corn, wheat.
ƕáiwa (289), *cj.* and *av.* how, in what way.
ƕan, *av.*, *interrog.* when, whenever: *before ajs. and avs.*, how; *before compars.*, how much; *with other particles*, at any time; **ƕan lagg mēl**, for how long a time; **nibái ƕan**, lest at any time; **ƕan filu**, how much.
ƕan-hun, *av.* ever, at any time; only used with *neg.* as **ni-ƕan-hun**, never.
ƕar (286), *av.* where.
ƕarbōn (267), *wv.* II, to go about, pass by, wander, walk.
ƕarjis (233), *pr.* who, which (out of many).
ƕarjiz-uh (234), *indef. pr.* each, every.
ƕas (232), *interrog. pr.* who, what; *indef. pr.* (238), anyone.
ƕas-hun (237), *indef. pr.* with the *neg. particle* **ni**, no one.
ƕaþ (286), *av.* whither.
ƕaþar (233), *pr.* which of two, whether.
ƕaþar-uh (234), *indef. pr.* each of two.
ƕaþjan, *wv.* I, to foam.
ƕaþrō (286), *av.* whence.
ƕaz-uh (234), *indef. pr.* each, every; **twans ƕanzuh**, two and two.
ƕaz-uh saei (235), *indef. pr.* whosoever.
ƕē (232 note), *av.* how.
ƕeila, *sf.* time, season, hour.
ƕeila-ƕaírbs, *aj.* inconstant, transient, enduring only for a while.
ƕeits, *aj.* white.
ƕēláuþs (233), *pr.* how great.
ƕileiks (233), *pr.* what sort of.
ƕōpan (258), *sv.* VII, to boast.
ƕōtjan, *wv.* I, to threaten, rebuke, charge.

I.

ibái (287), *interrog. particle*, like Gr. μή, Lat. num; **ibái**, **iba** (289), *cj.* lest, that . . . not.
ibnassus (167), *sm.* evenness.
ibns (188), *aj.* even.
iddja, I went, see § 130 note.
idreiga, *sf.* repentance.
idreigōn (267), *wv.* II, to repent.
id-weitjan, *wv.* I, to reprove, blame, revile, reproach.
iftuma (207), *aj.* next, the one after, the following.
igqar (222), *poss. pr.* of you two.
ik (220), *pers. pr.* I.
im (281), I am.
in (288), *prep. c. acc.* in, into, to-

wards; *c. gen.* on account of; *c. dat.* in, into, among, by.
in-ahei, *wf.* soberness, sobriety.
in-brannjan, *wv.* I, to put in the fire, burn.
in-drōbnan, *wv.* IV, to become sad.
in-feinan (271), *wv.* IV, to be moved with compassion, have compassion on, pity.
inilō, *wf.* excuse, pretence.
in-kilþō, *weak aj.* with child.
in-máideins, *sf.* change, exchange.
in-máidjan, *wv.* I, to change, exchange, transfigure.
inn, *av.* in, within; **inn atgaggan**, to enter, enter into, go into; **inn gaggan**, to go in, enter.
innana, *av.* within; *prep. c. gen.* within, inside.
innaþrō, *av.* within.
innuma (207), *aj.* inmost.
in-saian, *sv.* VII, to sow in.
in-saíƕan, *sv.* V, to look at, look upon, look round, behold, regard.
in-sáiljan, *wv.* I, to bind with ropes, let down with cords.
in-sandjan, *wv.* I, to send, send forth.
in-standan, *sv.* VI, to persist.
in-swinþjan, *wv.* I, to grow strong; **in-swinþjan sik**, to be strong.
in-tandjan, *wv.* I, to burn up.
inuh, inu (288), *prep. c. acc.* without, except.
in-wagjan, *wv.* I, to stir up.
in-weitan (246), *sv.* I, to worship, reverence, salute.
in-widan, *sv.* V, to reject, frustrate, deny, refuse.
in-wisan, *sv.* V, to be present, be near at hand.
is (220), *pers. pr.* he.
is (281), thou art.
itan (254), *sv.* V, to eat; **saþ itan**, to fill one's belly.
iþ (289), *cj.* but, however, if.
iumjō, *wf.* multitude.
iup (286), *av.* upwards; **iupa** above; **iupaþrō, iupana**, from above.
iz-ei, iz-ē (230 note 3), *rel. pr. masc.* who, which.
izwar (222), *poss. pr.* your.

J.

ja, jái (287), *av.* yea, yes, verily.
jabái (289), *cj.* if, even if, although; **jabái . . . aíþþáu**, either . . . or.
jah (289), *cj.* and, also, even; **jah . . . jah**, both . . . and; **ni þatáinei . . . ak jah**, not only . . . but also; **nih . . . ak jah**, not only . . . but also.
jáinar (286), *av.* yonder, there, in that place.
jáind (286), *av.* thither.
jáindrē (286), *av.* thither.
jáins (227), *dem. pr.* that, yon.
jáinþrō (286), *av.* thence.
jaþ-þē (224 note), *cj.* and if; **jaþþē . . . jaþþē** (289), whether . . . or.
ja-u (287), *interrog. particle*, whether; *in indirect questions*, if, so, so then.
jēr (147), *sn.* year.
jiukan (269), *wv.* III, to contend.
ju (285), *av.* already, now.
jugga-láuþs, *sm.* a youth, young man.
juggs (188), *aj.* young, youthful, new.
jūhiza (204, 119), *aj.* younger.
juk (147), *sn.* yoke.
junda, *sf.* youth.
jus, *pers. pr.* ye.
juþan, *av.* already.

K.

kaisar (Lat. **Caesar**, Gr. Καῖσαρ), *sm.* Caesar, emperor, governor.
kaisara-gild, *sn.* tribute-money.
kalbō (173), *wf.* calf.
kalds (188), *aj.* cold.
kalkinassus, *sm.* adultery, fornication.
kalkjō, *wf.* harlot.
kann, see § 275.
kannjan, *wv.* I, to make known.
kara (290), *sf.* care, anxiety; **ni kara þuk**, there is no care to thee, thou carest not.
karkara (156), *sf.* prison. From Lat. **carcer**.
karōn (267), *wv.* II, to care for, be concerned about.
kas, *sn.* vessel, pitcher.
katils, *sm.* kettle, vessel for water.
káupatjan (265), *wv.* I, to buffet, cuff, strike with the palm of the hand.
káupōn (267), *wv.* II, to traffic.
kaúrbān, (Gr. κορβᾶν) gift.
kaúrn (147), *sn.* corn.
kaúrnō (176), *wn.* corn, a grain of corn.
kaúrus (197), *aj.* heavy.
káusjan, *wv.* I, to prove, test, taste.
keinan, *sv.* I, to bud, grow, spring up; *weak pret.* **keinōda**, see note to Mark iv. 27.
kēlikn, *sn.* tower, upper-room.
kilþei (174), *wf.* womb.
kindins, *sm.* ruler, governor.
kinnus (168), *sf.* cheek.
kiusan (248), *sv.* II, to choose, test.
kniu (154), *sn.* knee.
knussjan, *wv.* I, to kneel; **knussjan kniwam**, to kneel.
kriustan (248), *sv.* II, to gnash with the teeth, grind the teeth.
krusts, *sf.* gnashing.
kukjan (262), *wv.* I, to kiss.
***kumbjan**, see **ana-kumbjan**.
kumei (κούμει, from Syriac), *imper.* arise!
kuni (150), *sn.* race, generation, tribe.
kunnan (275), *pret.-pres.* to know.
kunþa, see § 275.
kunþi (151), *sn.* knowledge.
kunþs, *pp.* of **kunnan**, known; *sm.* acquaintance.

L.

laggs (188), *aj.* long.
lagjan (262), *wv.* I, to lay, lay down, set, place; **kniwa lagjan**, bend one's knees; **gawaírþi lagjan ana aírþa**, to send peace on earth.
láiba (156), *sf.* remnant.
laígaíōn (Gr. λεγεών), legion.
láikan (258), *sv.* VII, to leap.
láiks, *sm.* dance, dancing.
láis (273), *pret.-pres.* I know.
láisareis (149), *sm.* teacher, master.
láiseigs, *aj.* teachable.
láiseins (164), *sf.* doctrine, teaching.
láisjan (264), *wv.* I, to teach.
láistjan (264), *wv.* I, to follow.
láists (161), *sm.* track.
lamb, *sn.* lamb, sheep.
land, *sn.* land, country.
lasiws (193), *aj.* weak.
lats (188), *aj.* slothful.
laþōn (267), *wv.* II, to invite, call.
laþōns (164), *sf.* invitation, redemption, consolation.
lauan (258 note 4), *sv.* VII, to revile.
***láubjan**, *wv.* I, see **galáubjan**.
láufs (145), *sm.* leaf, foliage.

láugnjan, *wv.* I, to deny, lie.
láun (147), *sn.* pay, reward.
láuna-wargs, *sm.* an unthankful person.
láus (187 note), *aj.* empty.
láusa-waúrdi, *sn.* empty words, babbling.
láus-handus (197), *aj.* empty handed.
láusjan, *wv.* I, to loose, deliver, free.
láus-qiþrs, *aj.* fasting, with empty stomach.
leiƕan (245), *sv.* I, to lend.
leik (147), *sn.* body, flesh, corpse.
leikáins, *sf.* liking, good pleasure.
leikan (269), *wv.* III, to please.
***leikōn**, see **ga-leikōn**.
lein, *sn.* linen.
leitils (188), *aj.* little, small.
***leiþan**, see **ga-leiþan**.
leiþu (169 note), *sn.* strong drink.
lēkeis (149), *sm.* physician.
lētan (259), *sv.* VII, to let, leave, permit, suffer.
lēw (153 note 2), *sn.* occasion, opportunity.
lēwjan, *wv.* I, to betray.
libáins (164), *sf.* life.
liban (269), *wv.* III, to live.
ligan (254 and note), *sv.* V, to lie, lie down.
ligrs (145), *sm.* bed, couch.
lisan (254), *sv.* V, to gather.
lists (163), *sf.* craftiness.
liþus (167), *sm.* limb.
liudan (248), *sv.* II, to grow, spring up.
liufs (188), *aj.* dear, beloved.
liugan (269), *wv.* III, to marry.
liugan (248), *sv.* II, to lie.
liuhadeins, *aj.* bright, light.
liuhaþ (147), *sn.* light.
liuhtjan (264), *wv.* I, to give light.
***liusan**, *sv.* II, to lose; see **fra-liusan**.
liuta (171), *wm.* hypocrite.
liutei (174), *wf.* deceit, hypocrisy.
liuts, *aj.* hypocritical.
lōfa, *wm.* palm of the hand.
ludja (156), *sf.* face.
luftus (167), *sm.* air.
lūkan (248 note), *sv.* II, to shut, close.
lukarn (Lat. **lucerna**), *sn.* light, candle.
lukarna-staþa (171), *wm.* candle-stick.
lun, *sn.* ransom.
lustōn (267), *wv.* II, to desire.
lustus (167), *sm.* desire, lust.

M.

***magan** (277), *pret.-pres.* to be able.
magaþei, *wf.* virginity, maidenhood.
magaþs (163), *sf.* maid.
magula (171), *wm.* little boy.
magus (167), *sm.* boy, servant.
mahteigs (188), *aj.* mighty, able, possible.
mahts (163), *sf.* might, power, strength, virtue, miracle.
mahts (188), *aj.* possible.
máidjan (264), *wv.* I, to falsify.
maíhstus, *sm.* dunghill.
maímbrana (Gr. μεμβράνα), *wm.* parchment, manuscript.
máis (284), *av.* more, rather; **máis þáu**, more than, rather than; **filu máis**, much more; **und filu máis**, much more, so much the more; **ƕan filu . . . máis þamma**, the more . . . so much the more.
máist (284), *av.* at most.
máists (206), *aj.* greatest, chief.
máitan (258), *sv.* VII, to cut, hew.
máiþms (145), *sm.* gift.
máiza (206), *aj.* greater.

malan (256), *sv.* VI, to grind.
malma (171), *wm.* sand.
malō, *wf.* moth.
mammōna (Gr. μαμωνᾶς), *wm.* mammon, riches.
man, I think, see § 276.
managei (172), *wf.* multitude, crowd.
manag-falþs (218), *num.* manyfold.
manags (188), *aj.* much, great, many.
mana-sēþs (163), *sf.* mankind, world, multitude.
man-leika, *wm.* image, picture.
manna (180), *m.* man.
manna-hun (237), *indef. pr.* with the *neg. particle*, ni, no one.
mannisks, *aj.* human, of man.
manwiþa, *sf.* preparation; *pl.* necessary means.
manwjan, *wv.* I, to prepare.
manwus (197), *aj.* ready.
marei (174), *wf.* sea.
marka, *sf.* boundary, border, coast.
marzjan, *wv.* I, to offend, hinder, cause to stumble.
mati-balgs, *sm.* meat-bag, wallet, scrip.
matjan, *wv.* I, to eat, feed.
mats (161), *sm.* meat, food.
maþa, *wm.* worm.
maþl, *sn.* market, market-place.
maþljan, *wv.* I, to speak.
maúrgins (145), *sm.* morning.
maúrnan (269), *wv.* III, to mourn, be anxious, take care for.
maúrþr (147), *sn.* murder.
maúrþrjan (264), *wv.* I, to murder.
mawi (158), *sf.* maiden, damsel.
mawilō (173), *wf.* young maiden.
meins (222), *poss. pr.* my.
mēl, *sn.* time, hour, season; *pl.* writings, Scriptures; mēl gabaúrþáis, birthday.
mēla, *wm.* bushel, measure.
mēljan (264), *wv.* I, to write.
mēna (171), *wm.* moon.
mēnōþs (181), *m.* month.
mēriþa, *sf.* rumour, report, fame.
mērjan (264), *wv.* I, to preach, proclaim.
mērjands (179), *m.* proclaimer.
mēs (Lat. mēnsa), *sn.* table, dish.
midjis (189), *aj.* middle, midst.
midjun-gards, *sm.* earth, world.
*miduma, *sf.* midst; in midumái, in the midst.
midumōnds (179), m. mediator.
mikil-duþs (163), *sf.* greatness.
mikilei (174), *wf.* greatness.
mikiljan, *wv.* I, to make much of, praise, exalt, magnify, glorify.
mikilnan (171), *wv.* IV, to be magnified.
mikils (188), *aj.* great.
milhma, *wm.* cloud.
miliþ *sn.* honey.
miluks (183), *f.* milk.
mins (284), *av.* less.
minnists (206), *aj.* least, smallest.
minniza (206), *aj.* smaller, less.
missa-dēþs (163), *sf.* misdeed, sin.
missa-leiks, *aj.* different, various.
missō, *av.* reciprocally, the one the other, one to another; always with *pers. pr.*
mitan (254), *sv.* V, to measure.
mitaþs (183), *sf.* measure, bushel.
mitōn (267), *wv.* II, to consider, think, ponder.
mitōns (164), *sf.* thought, considering, reasoning.
miþ (288), *prep. c. dat.* with, among, together with, through, by, near; miþ tweihnáim markōm, amid the two boundaries, in the midst of the region; miþ ushramjan, to crucify with; *av.* with.
miþ-sōkjan, *wv.* I, *c. dat.* to dispute.

miþ-þan-ei (289), *cj.* while, during, when.
mizdō (173), *wf.* reward.
mōdags (188), *aj.* angry, wrathful.
mōta, *sf.* custom, custom-house.
*mōtan, see § 278.
mōtareis (149), *sm.* toll-taker, publican.
*mōtjan, *wv.* I, to meet, see ga-mōtjan.
mōþs (mōds), *sm.* anger, wrath.
mulda, (156), *sf.* dust.
munan (269), *wv.* III, to consider, think, intend.
munan (276), *pret.-pres.* to think.
*munds, *sf.* see ga-munds.
muns (161), *sm.* thought, intention.
munþs, *sm.* mouth.

N.

nadrs, *sm.* adder, viper.
nahta-mats, *sm.* supper, evening meal.
nahts (183), *f.* night.
náiteins, *sf.* blasphemy.
namnjan (264), *wv.* I, to name.
namō (176 note), *wn.* name.
naqaþs, *aj.* naked.
nardus (Gr. νάρδος), *sm.* nard.
naseins (164), *sf.* salvation.
nasjan (261), *wv.* I, to save.
nasjands (176), *m.* saviour.
nati (151), *sn.* net.
náudi-bandi, *sf.* chain, fetter.
naúh, *av.* still, yet; ni naúh or naúh ni, not yet, not as yet.
naúh-þanuh, *av.* still, yet.
naúhuþ-þan, *av.* and also.
náus (160 note 1), *sm.* corpse.
náuþjan, *wv.* I, to force, compel.
náuþs (163), *sf.* need.
nē (287), *av.* nay, no.
nēƕ, *av.* near, close by.
nēƕa (288), *prep. c. dat.* nigh to, near; *av.* near.
nēƕis (284), *av.* nearer.
nēƕjan sik, *wv.* I, to approach, draw near.
nēƕundja (171), *wm.* neighbour.
neiþ, *sn.* envy.
neiwan, *sv.* I, to be angry.
nēþla (156), *sf.* needle.
ni (287), *av. neg.* not; nist = ni ist; ni . . . ak, not . . . but; ni alja . . . alja, not other . . . than; ni . . . ni *or* nih, neither . . . nor.
nibái, niba (289), *cj.* unless, except, if . . . not.
nidwa, *sf.* rust.
nih (65, 289), *cj.* and not, not even; nih (*or* ni) . . . nih (*or* ni), neither . . . nor.
niman (251), *sv.* IV, to take, take away, receive, accept; miþ niman, to receive, accept.
nist = ni ist.
niþan (254), *sv.* V, to help.
niþjis (149), *sm.* kinsman.
niþjō (173), *wf.* female cousin.
niu (287), *interrog. particle*, not = Lat. nonne; niu áiw, never.
niujis (190), *aj.* new, young.
niun (208), *num.* nine.
niunda (214), *num.* ninth.
niuntēhund (208), *num.* ninety.
niutan (248), *sv.* II, to enjoy.
nōta (171), *wm.* stern of a ship.
nu (289), *av.* now, so, consequently; *aj.* present, existing; *subs.* present time; nu, nunu, nuh, *av.* and *cj.* therefore.
nuh (287), *interrog. particle*, then.
nuta, *wm.* fisher, catcher of fishes.

O.

*ōgan (278), *pret.-pres.* to fear.
ōgjan (264), *wv.* I, to terrify.
ōsanna (ὡσαννά), hosanna.

P.

páida, *sf.* coat. See Feist: 'Grundriss der gotischen Etymologie,' pp. 87, 142.
paraklētus (παράκλητος), *sm.* comforter.
paraskaíwē (παρασκευή), the day of the preparation.
paska (πάσχα), *sf. indeclinable*, feast of the passover, pascal feast.
paúrpura, *sf.* (πορφύρα), purple.
peika-bagms, *sm.* palm-tree; the origin of **peika** is uncertain.
pistikeins, *aj.* genuine, pure. *From* Gr. πιστικός *with* Goth. *suffix* **-eins**.
plapja (156), *sf.* street; *only occurs once* (Matth. vi. 5), *and is probably a scribal error for* ***platja** *from* Lat. **platea**.
plats (O. Bulgarian **platŭ**), *sm.* patch.
plinsjan (O. Bulgarian **plęsati**), *wv.* I, to dance.
praitōriaun, *n.* (πραιτώριον), Pretorium.
praúfēteis (προφῆτις), *fem.* prophetess.
praúfētjan, *wv.* I, to prophesy.
praúfētus, **praufētēs** (προφήτης), *sm.* prophet.
pund (Lat. **pondus**), *sn.* pound.

Q.

qáinōn, *wv.* II, to weep, mourn, lament.
qaírrei, *wf.* meekness.
qaírrus (197), *aj.* gentle.
qeins = **qēns**, see § 6.
qēns (163), *sf.* wife, woman.
qiman (252), *sv.* IV, to come, arrive.
qineins, *aj.* female; *neut.* foolish woman.
qinō (173), *wf.* woman, wife.
qiþan (253), *sv.* V, to say, tell, name, speak; **ubil qiþan**, to speak evil of one; **waíla qiþan**, to speak well of, praise.
qiþu-hafts, *aj.* pregnant; **qiþu-haftō**, *fem.* used as *sb.*, a woman being with child.
qiþus, *sm.* body, womb.
***qiunan**, *wv.* IV, to become alive; see **ga-qiunan**.
qius (193), *aj*, alive, quick, living.
qums, *sm.* advent.

R.

rabbei (Ῥαββεί), master, teacher.
ragineis, *sm.* counsellor, governor.
raginōn, *wv.* II, to be ruler.
rahnjan, *wv.* I, to count, reckon, number.
ráidjan, *wv.* I, to determine.
raíhtaba, *av.* rightly, straightway.
raíhtis (289), *cj.* for, because; *av.* for, still, then, however, indeed.
raíhts (188), *aj.* right, straight.
***ráisjan** (264), *wv.* I, to raise; see **ur-ráisjan**.
***rakjan**, *wv.* I, to reach; see **uf-rakjan**.
raþjō (173), *wf.* account.
ráupjan, *wv.* I, to pull out, pluck.
ráus, *sn.* reed.
razda (156), *sf.* language, speech.
razn, *sn.* house.
reiki (151), *sn.* rule, power, kingdom.
reikinōn (267), *wv.* II, to rule, govern.
reiks, *aj.* mighty, powerful; *superl.* **reikista**, the mightiest, prince.
reiks (181), *m.* ruler, prince.
reiran (269), *wv.* III, to tremble.
reirō, *wf.* trembling.

rikan (254), *sv.* V, to heap up.
rinnan (250), *sv.* III, to run, hasten.
riqis, riqiz (147), *sn.* darkness.
riqizeins, *aj.* dark.
riqizjan, *wv.* I, to become dark, be darkened.
rōdjan (264), *wv.* I, to speak.
rōhsns, *sf.* hall.
rūms, *sm.* room, space.
rūna (156), *sf.* secret, mystery.
runs, *sm.* running, issue, course; **run ga-waúrkjan sis**, to rush violently.

S.

sa (224), *dem. pr.* this, that; *pers. pr.* he; *def. art.* the.
sabbatō (σάββατον), *indeclinable*, Sabbath; **sabbatus** (σάββατος), *sm.* Sabbath; *pl.* fluctuates between the **i-** and **u-** declension.
sa-ei (230), *rel. pr.* who, he who, which.
saggqjan = **sagqjan**, *wv.* I, to sink, go down.
saggqs = **sagqs**, *sm.* sinking, going down (of the sun), *hence* West, see **saggqjan**.
saggws (161), *sm.* song, music.
sah (225), *pr. dem.* (*fem.* **sōh**, *neut.* **þatuh**) = **sa** + *enclitic* **uh**, that, this.
sa-ƕaz-uh izei (235), *indef. pr.* whosoever.
sa-ƕaz-uh saei (235), *indef. pr.* whosoever.
sái, *interj.* see! lo! behold!; cp. OHG. **sē, sē-nu.**
saian, saijan (259, 74), *sv.* VII, to sow.
saiands, *pres. part. of* **saian** (259), one sowing, sower.
saíhs (208), *num.* six.
saíhsta (214), *num.* sixth.
saíhs tigjus (208), *num.* sixty.
saíƕan (253), *sv.* V, to see, take heed; **saíƕan faúra**, to beware of.
sáiwala (156), *sf.* soul, spirit, life.
sakan (256), *sv.* VI. to rebuke, dispute, strive.
sakjō (173), *wf.* strife.
sakkus (Lat. **saccus**, Gr. σάκκος), *sm.* sackcloth.
salbōn (266), *wv.* II, to anoint.
salbōns (164), *sf.* ointment.
saliþwōs, *sf. plur.* dwelling, abode, mansion, guest-chamber.
saljan, *wv.* I, to dwell, abide, remain.
saljan, *wv.* I, to bring an offering, sacrifice.
salt, *sn.* salt.
saltan (258 note 1), *sv.* VII, to salt.
sama (228), *pr.* same.
sama-leikō, *av.* likewise, in like manner, equally.
sama-leiks, *aj.* agreeing together.
samana, *av.* together, in the same place, one with another.
sandjan, *wv.* I, to send.
satjan, *wv.* I, to set, put, place.
saþs (188), *aj.* full, satisfied; **saþs waírþan**, to be filled, be full.
saúhts (163), *sf.* sickness, disease.
sauil (77), *sn.* sun.
saúrga, *sf.* care, grief, sorrow.
saúrgan (269), *wv.* III, to sorrow, trouble, take thought.
sáuþs (161), *sm.* sacrifice, burnt-offering.
sei = **si** + **ei** (230 note 3), *rel. pr. fem.* who, which.
seins (223), *poss. pr.* his.
seiþus (197), *aj.* late.
sēls (195), *aj.* kind.
sibja (156), *sf.* relationship.
sibun (208), *num.* seven.
sibuntēhund (208), *num.* seventy.

sidōn (267), *wv.* II, to practise.
sidus (167), *sm.* custom, habit.
sifan (269), *wv.* III, to rejoice.
siggwan (250), *sv.* III, to sing, read.
sigljan (Lat. sigillare), *wv.* I, to seal.
sigljō (176), *wn.* seal.
sigqan (250), *sv.* III, to sink, go down.
sihu (169 note), victory.
sijáu (281), I may be.
sijum (281), we are.
sik (221), *refl. pr.* oneself; *gen.* seina, *dat.* sis.
silba (228), *pr.* self.
silda-leikjan, *wv.* I, to marvel, wonder, be astonished.
silda-leiks, *aj.* wonderful.
silubr (147), *sn.* silver.
silubreins, *aj.* silver.
sinaps? *sm.* **sinap?** *sn.* mustard; *cp.* Lat. sinapi, sinapis, Gr. σίναπι.
sind (281), they are.
sineigs (188), *aj.* old.
sinista (206 and note), *aj.* oldest; an elder.
sinteinō, *av.* always, ever, continually.
sinteins, *aj.* daily.
***sinþs** (219), *sm.* time, *lit.* a going.
sipōneis (149), *sm.* pupil, disciple.
sipōnjan (264), *wv.* I, to be a disciple.
sitan (254 and note), *sv.* V, to sit.
sitls (145), *sm.* seat, chair, nest.
siujan (263), *wv.* I, to sew.
siukan (248), *sv.* II, to be sick, be ill.
siuks (188), *aj.* sick, ill, diseased.
siuns (163), *sf.* sight, appearance.
skaban (256), *sv.* VI, to shave.
skadus (167), *sm.* shade, shadow.
skaftjan, *wv.* I, to make ready, prepare.
skáidan (258), *sv.* VII, to divide, sever, separate, put asunder.
skal, see § 276.
skalkinōn (267), *wv.* II, to serve.
skalks (145), *sm.* servant.
skaman sik (269), *wv.* III, to be ashamed, be ashamed of.
skattja, *wm.* money-changer.
skatts (O. Bulgarian skotŭ, cattle), *sm.* money, coin, penny.
skaþjan (256), *sv.* VI, to injure.
skáuda-ráips, *sm.* leather thong, shoe-latchet.
skáuns (195), *aj.* beautiful.
skáuts, *sm.* the hem of a garment.
skeinan (246), *sv.* I, to shine.
skeirs (195), *aj.* clear.
skēwjan, *wv.* I, to walk, go, go along.
skildus (167), *sm.* shield.
skip (147), *sn.* ship, boat.
skōhs, *sm.* shoe.
skōhsl, *sn.* evil spirit, demon.
skuft, *sn.* the hair of the head.
skuggwa (129 note, 171), *wm.* mirror.
skula, *aj.* owing, in debt, guilty; *wm.* (171), debtor; **skula wisan**, to be a debtor, owe, be in danger of, be guilty of.
***skulan** (276), *pret.-pres.* to owe, to be about to be, shall, to be one's duty, be obliged, must; **skuld ist**, it is lawful.
skūra, *sf.* shower; **skūra windis**, storm.
slahan (255), *sv.* VI, to smite, strike, beat, hit.
slahs, *sm.* stroke, stripe, plague.
slaíhts, *aj.* smooth.
slaúhts (108, 163), *sf.* slaughter.
slawan (269), *wv.* III, to be silent, be still.
sleideis, *aj.* fierce, dangerous.

slēpan (258), *sv.* VII, to sleep, fall asleep.
sliupan (248), *sv.* II, to slip.
smakka (171), *wm.* fig.
smakka-bagms, *sm.* fig-tree.
smals (188), *aj.* small.
smyrn, *sn.* (σμύρνα), myrrh; **wein miþ smyrna**, wine mingled with myrrh.
snaga (171), *wm.* garment.
snáiws (152 note), *sm.* snow.
sneiþan (245), *sv.* I, to cut, reap.
sniumjan (264), *wv.* I, to hasten.
sniumundō, *av.* with haste, quickly; *comp.* **sniumundōs** (284), with more haste.
sniwan (253), *sv.* V, to hasten.
snutrs (188), *aj.* wise.
sōkjan (261), *wv.* I, to seek, desire, long for, question with, dispute; **sōkjan samana**, to reason together, discuss.
sōkns (163), *sf.* search, inquiry.
spaíkulātur, *m.* (Gr. σπεκουλάτωρ, Lat. **speculator**), spy, executioner.
sparwa (171), *wm.* sparrow.
spaúrds (183), *f.* race-course.
spēds, *aj.* late.
spēdumists (207), *aj.* last.
speiwan, spēwan (246), *sv.* I, to spit.
spill, *sn.* fable, story.
spillōn (267), *wv.* II, to narrate, relate, bring tidings of.
spinnan (250), *sv.* III, to spin.
spráutō, *av.* quickly, soon.
spyreida, *wm.* large basket. (Gr. σπυρίς, *gen.* σπυρίδος, fish-basket).
stáiga, *sf.* path, way.
stáinahs, *aj.* stoney.
stáins (145), *sm.* stone, rock; **stáinam waírpan**, to stone.
staírnō (173), *wf.* star.
stamms, *aj.* stammering, with an impediment in the speech.
standan (256), *sv.* VI, to stand, stand firm.
staþs (161), *sm.* *gen.* **stadis**, (place), neighbourhood; **jáinis stadis**, unto the other side (of the lake), εἰς τὸ πέραν.
staþs (*gen.* **staþis**), *sm.* land, shore.
staua (78, 171), *wm.* judge.
staua (78, 156), *sf.* judgment.
stáutan (258 note 5), *sv.* VII, to smite, push.
steigan (246), *sv.* I, to ascend, mount up.
stibna (156), *sf.* voice.
stigqan (250), *sv.* III, to thrust, push, make war.
stikls, *sm.* cup.
stiks, *sm.* a point, moment; **stiks mēlis**, a moment of time.
stilan (252), *sv.* IV, to steal.
stiur (141), *sm.* steer, calf.
stōjan (79, 261), *wv.* I, to judge.
***stráujan** (263), *wv.* I, to strew, spread, spread (with carpets), furnish.
suljō, *wf.* sole of a shoe.
sums (236), *indef. pr.* some one, a certain one; **sums . . . sums**, the one . . . the other; *nom. pl.* **sumái(h) . . . sumáih**, some . . . and others.
sundrō, *av.* alone, asunder, apart, privately.
sunja (156), *sf.* truth; **bi sunjái**, truly, verily.
sunjaba (283), *av.* truly.
sunjeins, *aj.* true, veritable.
sunjōn (267), *wv.* II, to justify.
sunjōns (164), *sf.* verifying, defence.
sunna, *wm.* sun.
sunnō, *wf.* or *wn.* sun.
suns, *av.* soon, at once, immediately.

suns-áiw, *av.* immediately, straightway.
suns-ei (289), *cj.* as soon as.
sunus (166), *sm.* son, child.
supōn, *wv.* II, to season.
suts (195), *aj.* sweet, patient, peaceable, tolerable.
suþjōn, *wv.* I, to itch, tickle.
swa, swah, *av.* so, just so, also, thus.
swa-ei, swa-swē (289), *cj.* so that, so as.
swaíhra (171), *wm.* father-in-law.
swaíhrō (173), *wf.* mother-in-law.
swaírban (250), *sv.* III, to wipe.
swa-láuþs (233), *pr.* so great.
swa-leiks (233), *pr.* such.
swamms, *sm.* sponge.
swaran (256 and note), *sv.* VI, to swear.
swarē, *av.* without a cause, in vain.
swarts (188), *aj.* black.
swa-swē, *av.* even as, just as; *cj.* so that.
swē, *av.* and *cj.* (289), like, as, just as, so that, about; **swē** . . . **swa**, as . . . so; **swē** . . . **jah**, *or* **swa jah**, *or* **swah**, like . . . so too.
sweiban (246), *sv.* I, to cease.
swein, *sn.* swine, pig.
swēran (269), *wv.* III, to honour, reverence, glorify.
swērei, *wf.* honour.
swēriþa, *sf.* honour.
swērs (188), *aj.* honoured.
swēs, *aj.* one's own; as *noun*, possession, property.
swē-þáuh, *av.* yet, indeed, however.
swiglja (171), *wm.* piper.
swiglōn (267), *wv.* II, to pipe.
swi-kunþaba, *av.* openly, manifestly.
swi-kunþs, manifest, evident, open; **swi-kunþs waírþan**, to become *or* be made manifest, appear (*φανερὸς γίγνεσθαι*).
swiltan (250), *sv.* III, to die.
swinþnan, *wv.* IV, to grow strong.
swinþs (188), *aj.* strong, sound, healthy.
swistar (177), *f.* sister.
swōgatjan (264), *wv.* I, to sigh.
synagōga-faþs, *sm.* ruler of the synagogue.
synagōgē (*συναγωγή*), *fem.* synagogue.

T.

tagl (147), *sn.* hair.
tagr (147), *sn.* tear.
tahjan, *wv.* I, to tear, rend.
taíhswa, *sf.* the right hand.
taíhswa, *w. aj.* right; as *noun*, *wf.* **taíhswō**, the right hand.
taíhun (208), *num.* ten.
taíhunda (214), *num.* tenth.
taíhuntaíhund-falþs (218), *num.* hundredfold.
taíhuntēhund, taíhuntaíhund (208), *num.* hundred.
táiknjan, *wv.* I, to betoken, point out, show.
táikns (163), *sf.* token, sign, wonder, miracle.
táinjō, *wf.* a basket of twigs, basket.
táins, *sm.* twig, sprig, branch.
taleiþa (*ταλιθά*, from Syriac), maid, damsel.
talzeins, *sf.* instruction.
talzjan, *wv.* I, to instruct, teach.
talzjands (179), *m.* teacher.
tandjan, *wv.* I, to light, kindle.
taui (78, 151), *sn.* deed, work.
táujan (263), *wv.* I, to do, make.
tēkan (259), *sv.* VII, to touch.
***tigus** (208, 213), *sm.* decade.
tils (188), *aj.* fit.

timrja (171), *wm.* carpenter, builder.
tiuhan (247), *sv.* II, to lead, draw, guide.
trauan (78, 269 and note 1), *wv.* III, to trust.
triggwa (129 note), *sf.* covenant.
triggws (129 note, 193), *aj.* true, faithful.
triu (153 note), *sm.* tree, wood, staff.
triweins, *aj.* wooden.
trudan (252 and note), *sv.* IV, to tread.
tuggō (172), *wf.* tongue.
tulgus (197), *aj.* firm, fast.
tundnan (271), *wv.* IV, to take fire.
tunþus (167), *sm.* tooth.
tuz-wērjan, *wv.* I, to doubt.
twaddjē, see § 130 note.
twái (211), *num.* two.
twái tigjus (208), *num.* twenty.
twalib-wintrus (197), *aj.* twelve years old.
twalif (208), *num.* twelve.
tweihnái (217), *num.* two each.

Þ.

þadei, *av.* whither, where, wheresoever.
þagkjan (265 and note 1), *wv.* I, to think, meditate, consider.
þahan (269), *wv.* III, to be silent, hold one's peace.
þāhō (173), *wf.* clay.
þāhta (57), I thought, *pret.* of. **þagkjan.**
þaírh (288), *prep. c. acc.*, through, by, by means of, on account of.
þaírh-baíran, *sv.* IV, to bear through, carry through.
þaírh-gaggan, *sv.* VII, to go through, come through.
þaírh-leiþan, *sv.* I, to go through.
þaírh-wakan, *sv.* VI, to keep watch.
þaírkō (176), *wn.* a hole through anything; **þaírkō nēþlōs**, the eye of a needle.
þan, *rel. particle*, when, as, then, as long as; *dem.* (*never stands first*), then, at that time, thereupon; *cj.* (289), but, indeed, and, however, therefore, as long as.
þana-máis, *av.* still, further.
þana-seiþs (284), *av.* further, more, still; *with neg.* no more, no longer.
þandē (289), *cj.* if, because, since, when, as long as, until, until that.
þannu, þanuh (289), *cj.* therefore, then, so, for.
þar (286), *av.* there.
þarba, *wm.*, a needy one, pauper, beggar.
þarba, *sf.* poverty, need, want.
þar-ei, *av.* where.
þarf, see § 275.
þar-uh (289), *cj.* therefore, but, and; *av.* there, now.
þat-áinei, *av.* only.
þat-ei, *neut.* of *rel. pr.* (230), as *cj.* that, because, if.
þaþrō (286), *av.* thence, from there.
þa-þrōh, *av.* afterwards, thenceforth.
þáu, þáuh, *cj.* and *av.* after a *comp.* also after a *pos.* standing for the *comp.* than, **gōþ þus ist** . . . **þáu** (καλόν σοί ἐστιν . . . ἤ) it is better for thee . . . than; introducing the second part of a *disjunctive interrogation*, or; **þáu niu** or not; after an *interrog. pr.*, then, in that case; still, perhaps.
þáuh-jabái (286), *cj.* even though.

þaúrban (275), *pret.-pres.* to need, be in want, lack.
þaúrfts (275), *aj.* necessary.
þaúrfts (163), *sf.* need.
þaúrneins, *aj.* thorny.
þaúrnus (167), *sm.* thorn.
þaúrsjan (264), *wv.* I, to thirst.
þaúrstei (174), *wf.* thirst.
þaúrsus (197), *aj.* dry, withered.
þē-ei (224 note, 289), *cj.* that, because, for that; ni þē-ei, not because.
þei (289), *cj.* that, so that; *rel. part.* that, as; used with saƕazuh, þisƕaduh, þisƕah, þataƕah, where it gives the force of a relative.
þeihan (246), *sv.* I, to thrive, prosper, increase.
þeiƕō (173), *wf.* thunder.
þeins (222), *poss. pr.* thy.
þis-hun, *av.* especially.
þis-ƕaduh þadei, *av.* whithersoever.
þis-ƕah, *pr.* whatsoever, whatever.
þis-ƕaruh, *av.* wheresoever.
þis-ƕaz-uh saei (235), *indef. pr.* whosoever.
þiubi, *sn.* theft.
þiubjō (283), *av.* secretly.
þiuda, *sf.* people; *pl.* heathens, Gentiles.
þiudan-gardi (158), *sf.* kingdom, palace.
þiudanōn, *wv.* II, to reign.
þiudans (145), *sm.* king.
þiudinassus (167), *sm.* kingdom.
þiufs (þiubs), *sm.* thief.
þiu-magus, *sm.* servant.
þius (152), *sm.* servant.
þiuþ, *sn.* good.
þiuþeigs, *aj.* good, blessed.
þiuþjan, *wv.* I, to do good, bless, praise.
þiuh-spillōn, *wv.* II, to tell *or* bring glad tidings.
þiwi (158), *sf.* maid-servant, handmaid.
þlaqus (197), *aj.* soft, tender.
þlaúhs, *sm.* flight.
þliuhan (248), *sv.* II, to flee.
þrafstjan, *wv.* I, to console, comfort; þrafstjan sik, to take courage, be of good cheer.
þragjan (262), *wv.* I, to run.
þramstei (174), *wf.* locust.
þreihan (246), *sv.* I, to press upon, throng, crowd.
*þreis tigjus (208), *num.* thirty.
þridja (214), *num.* third.
þrija (212), *num.* three.
þriskan (250), *sv.* III, to thresh.
þrūts-fill, *sn.* leprosy.
þrūts-fills, *aj.* diseased with leprosy, leprous.
þu (220), *pers. pr.* thou.
þugkjan (265 and note 1), *wv.* I, to seem.
þūhta, it seemed, *pret.* of þugkjan.
þuláins (164), *sf.* sufferance, suffering, patience.
þulan, *wv.* III, to tolerate, suffer, put up with, endure.
þūsundi (208, 213), *sf.* thousand.
þūsundi-faþs, *sm.* leader of a thousand men, captain, high captain (χιλίαρχος).
þwahan (256), *sv.* VI, to wash.
þwaírhs, *aj.* angry.

U.

-u (287), *interrog. particle* (attached enclitically to the first word of its clause).
ubilaba (283), *av.* badly, evilly.
ubils (188), *aj.* evil, bad; as *noun*, þata ubil, þata ubilō, the evil; ubil haban, to be ill; ubil qiþan *c. dat.* to speak evil of, curse.

ubil-tōjis (190), *aj.* evil doing; as *noun*, evil-doer.
ubil-waúrdjan, *wv.* I, to speak evil of.
ubuh = uf + enclitic particle **uh.**
uf (288), *prep. c. dat.* and *acc.* under, beneath, in the time of.
ufar (288), *prep. c. acc.* and *dat.* over, above, beyond.
ufarassus, *sm.* abundance, superfluity; *dat.* **ufarassáu**, *used as av.* in abundance, greatly, enough and to spare.
ŭfar-gaggan, *sv.* VII, to go too far, transgress.
ufar-gudja, *wm.* chief-priest.
ufar-hafnan (217), *wv.* IV, to be exalted.
ufar-mēleins, *sf.* superscription.
ufar-mēli, *sn.* superscription.
ufar-mēljan, *wv.* I, to write over.
ufar-munnōn (267), *wv.* II. to forget.
ufarō, *av.* above; *prep. c. dat.* and *acc.* above, upon, over.
ufar-skadwjan, *wv.* I, to overshadow.
ufar-steigan, *sv.* I, to spring up, mount up.
uf-báuljan, *wv.* I, to puff up.
uf-blēsan (258), *sv.* VII, to blow up, puff up.
uf-brikan, *sv.* IV, to reject, despise.
uf-brinnan, *sv.* III, to burn up, scorch.
uf-dáupjan, *wv.* I, to baptize.
uf-gaírdan (250), *sv.* III, to gird up.
uf-graban, *sv.* VI, to dig up.
uf-haban, *wv.* III, to hold up, bear up.
uf-háusjan (*c. dat.*), *wv.* I, to submit, obey, listen to.
uf-hrōpjan, *wv.* I, to cry out.
uf-kunnan, *wv.* III (but *pret.* **uf-kunþa**), to recognize, know, acknowledge.
uf-kunþi, *sn.* knowledge.
uf-ligan, *sv.* V, to lie under, faint.
uf-rakjan, *wv.* I, to stretch forth, stretch up, lift up.
uf-sneiþan, *sv.* I, to slay.
uf-swōgjan, *wv.* I, to sigh deeply.
ufta (285), *av.* often.
ugkar (222), *poss. pr.* of us two.
-uh, -h (289), *enclitic cj.* (like Lat. **que**, and), but, and, now, therefore. In composition with pronouns it often adds intensity to the signification. The **h** is often assimilated to the initial consonant of a following word, see note to Matth. vi. 7.
ūhtēdun = **ōhtēdun**, see § 8.
ūhteigō (283), *av.* seasonably, opportunely.
ūhtwō (173), *wf.* early morn.
ulbandus, *sm.* camel.
un-aírkns, *aj.* unholy.
un-áiwisks, *aj.* blameless.
un-baírands, *pres. part.* not bearing, sterile.
und (288), *prep. c. acc.* unto, until, up to; *c. dat.* for; **und þatei**, while; **und ƕa**, how long.
undar (288), *prep. c. acc.* under.
undarō (288), *prep. c. dat.* under.
undaúrni-mats, *sm.* breakfast, dinner.
und-greipan, *sv.* I, to seize, lay hold of.
und-rinnan, *sv.* III, to run to one, fall to one, fall to one's share.
un-ga-habands (**sik**), *pres. part.* incontinent.
un-ga-ƕaírbs, *aj.* unruly, disobedient.
un-ga-láubeins, *sf.* unbelief.
un-ga-láubjands, *pres. part.* unbelieving.

un-handu-waúrhts, *aj.* not made by hands.
un-hráins, *aj.* unclean.
un-hulþa, *wm.* devil, evil *or* unclean spirit.
unhulþō, *wf.* devil, evil *or* unclean spirit.
un-hunslags, *aj.* without offering, truce-breaking, implacable.
un-ƕapnands, *pres. part.* unquenchable.
un-karja, *weak aj.* careless, neglectful.
un-lēþs, *aj.* poor.
un-liuts, *aj.* unfeigned.
un-mahteigs, *aj.* weak, impossible.
un-mahts, *sf.* infirmity, weakness.
un-mana-riggws, *aj.* inhuman, fierce.
un-milds, *aj.* not mild, without natural affection, unloving.
un-riurei, *wf.* immortality.
un-rōdjands, *pres. part.* not speaking, speechless, dumb.
un-saltans, *pp.* unsalted.
unsar (222), *poss. pr.* our.
un-sēlei, *wf.* wickedness, craftiness, injustice, unrighteousness.
un-sēls, *aj.* evil, wicked, unholy.
un-sibjis, *aj.* lawless, impious; *sb.* transgressor.
un-sweibands, *pres. part.* unceasing.
unswērei, *wf.* dishonour, shame, disgrace.
un-swērs, *aj.* without honour.
un-tals, *aj.* unlearned, indocile.
untē (299), *cj.* for, because, since, until.
un-tila-malsks, *aj.* rash, unbecomingly proud.
unþiuþ, *sn.* evil.
un-þwahans, *pp.* unwashed.
un-ūhteigō, *av.* at an unfit time, inopportunely.
un-weis, *aj.* unlearned.
un-wērjan, *wv.* I, to be unable to endure, be displeased.
un-witi, *sn.* ignorance, folly, foolishness.
un-wits, *aj.* without understanding, foolish.
ur-raísjan, *wv.* I, to raise, rouse up, wake.
ur-reisan (246), *sv.* I, to arise.
ur-rinnan, *sv.* III, to proceed, go out from, go forth, rise, spring up.
ur-rists (163), *sf.* resurrection.
ur-runs, *sf.* a running out, departure, decease.
ur-runs, *sm.* a running out, a rising, draught; *hence* East.
us (288), *prep. c. dat.* out, out of, from.
us-agjan, *wv.* I, to frighten utterly.
us-anan (256), *sv.* VI, to expire.
us-alþan (238 note 1), *sv.* VII, to grow old.
us-baíran, *sv.* IV, to carry out, bear, endure, suffer; answer (Mark xi. 14).
us-báugjan, *wv.* I, to sweep out.
us-beidan, *sv.* I, to await, look for.
us-beisnei, *wf.* long-suffering.
us-beisns, *sf.* long-suffering.
us-bliggwan, *sv.* III, to beat severely, scourge.
us-bugjan, *wv.* I, to buy out, buy.
us-dáudjan, *wv.* I, to strive, be diligent, endeavour.
us-dáudō, *av.* zealously.
us-dreiban, *sv.* I, to drive out, send away.
us-drusts, *sf.* a falling away, a rough way.
us-filh, *sn.* burial.
us-filmei, *wf.* amazement.
us-films, *aj*, amazed, astonished.
us-fratwjan, *wv.* I, to make wise.
us-fulljan, *wv.* I, to fulfil, complete.

us-fullnan, *wv.* IV, to be fulfilled, become full, come to pass.
us-gaggan, *sv.* VII, to go out, forth, away.
us-gáisjan, *wv.* I, to deprive of intellect, strike aghast; *pass.* to be beside oneself.
us-geisnan (271), *wv.* IV, to be aghast, be amazed, be astonished.
us-giban, *sv.* V, to give out, reward, repay, restore, show.
us-gildan (250), *sv.* III, to repay, reward.
us-graban, *sv.* VII, to dig out, pluck out, break through.
us-gutnan (271), *wv.* IV, to be poured out, be spilt, flow away.
us-hafjan, *sv.* VI, to take up, lift up; **us-hafjan sik jáinþrō**, to depart thence.
us-háuhjan, *wv.* I, to exalt.
us-háuhnan (271), *wv.* IV, to be exalted.
us-hláupan, *sv.* VII, to leap up, rise quickly.
us-hramjan, *wv.* I, to crucify.
us-hrisjan, *wv.* I, to shake out, shake off.
us-keinan, *sv.* I, to spring up, grow up, put forth, produce; see **Reinan**.
us-kiusan, *sv.* II, to choose out, prove, test; with *instr. dat.* to cast out, reject.
us-lagjan, *wv.* I, to lay out, stretch out, lay, lay upon.
us-láubjan, *wv.* I, to permit, allow, suffer.
us-leiþan, *sv.* I, to go away, pass by, come out.
us-liþa, *wm.* one sick of the palsy, paralytic person.
us-lūkan, *sv.* II, to open, to unsheath (a sword).
us-luknan (271), *wv.* IV, to become unlocked, be opened, open.
us-máitan, *sv.* VII, to cut down.
us-mērnan (271), *wv.* IV, to be proclaimed.
us-mēt, *sn.* behaviour, manner of life.
us-mitan, *sv.* V, *figuratively*, to behave; **uswiss usmitan**, to be in error, to err.
us-niman, *sv.* IV, to take out *or* away, take down.
us-qiman, *sv.* IV, *c. dat.* or *acc.* to kill, destroy.
us-qistjan, *wv.* I, *c. dat.* and *acc.* to kill.
us-qiþan, *sv.* V, to proclaim, blaze abroad.
us-saíƕan, *sv.* V, to look up, look on, receive sight.
us-sandjan, *wv.* I, to send out, send forth, send away.
us-satjan, *wv.* I, to set on, place upon, set, plant.
us-siggwan, *sv.* III, to read.
us-skáus, (193), *aj.* vigilant.
us-skawjan, *wv.* I, with *refl. acc.* sik, to awake; *passive*, to recover oneself.
us-standan, *sv.* VI, to stand up, rise up, rise again, come out *or* from.
us-stass, *sf.* resurrection, rising.
us-steigan (usteigan), *sv.* I, to go up, mount.
us-stiuriba, *av.* licentiously, riotously.
us-táiknjan, *wv.* I, to show, prove.
us-tiuhan, *sv.* II, to lead out, lead *or* take up, drive forth, finish, perform, perfect.
us-þulan, *wv.* III, to endure.
us-þriutan (248), *sv.* II, to threaten, trouble, use despitefully.

us-waírpan, *sv.* III, to drive out, cast forth, overthrow, reject.
us-waltjan, *wv.* I, to overthrow, overturn.
us-walteins, *sf.* overthrow, a subverting.
us-waúrhts, *aj.* right, just, righteous.
us-weihs, *aj.* unholy, profane.
us-windan, *sv.* III, to plait.
us-wiss, *aj*, dissolute, vain.
ūt (286), *av.* out, forth; **ūta**, out, without; **ūtaþrō**, **ūtana**, *c. gen.* from without.
uz-ēta, *wm.* manger.
uzuh, *prep.* whether from.

W.

waddjus (168), *sf.* wall.
waggari, *sn.* pillow.
wagjan, *wv.* I, to move, shake.
wahsjan (256), *sv.* VI, to grow, increase.
wahstus, *sm.* growth, size, stature.
wahtwō (173), *wf.* watch.
wái, *interj.* woe!
waian (179, 259), *sv.* VII, to blow.
wái-dēdja, *wm.* woe-doer, malefactor, thief.
wái-faírƕjan, *wv.* I, to lament loudly, wail greatly.
waíhsta, *wm.* corner.
waíhts (183), *f.* thing, affair; mostly used along with the *neg. particle* **ni** as *acc.* **ni waíht**, **waíht ni**, naught, nothing; **ni waíhtái**, **ni in waíhtái**, in nothing, not at all.
waíla (64), *av.* well, rightly, excellently.
waíla-mērjan, *wv.* I, to preach, bring good tidings.
wáips, *sm.* wreath, crown.
waír (144 note 2), *sm.* man.
waírilō, *wf.* lip.
waírpan (250), *sv.* III, to throw, cast.
waírs (284), *av.* worse.
waírsiza (206), *aj.* worse.
waírþan (249), *sv.* III, to become, be, happen, come to pass.
waírþs (188), *aj.* worthy.
wáit, see § 273.
waja-mēreins, *sf.* blasphemy.
waja-mērjan, *wv.* I, to blaspheme, slander.
wakan (256), *sv.* VI, to wake, watch.
waldan (258 note 1), *sv.* VII, to rule, govern.
waldufni, *sn.* power, might, dominion, authority.
walis (141), *aj.* chosen, true, dear, beloved.
waljan (262), *wv.* I, to choose.
waltjan, *wv.* I, to roll, beat upon, dash against.
walwisōn, *wv.* II, to wallow.
wamba, *sf.* belly, womb.
wan, *sn.* want, lack; **wan wisan** with *dat.* of person and *gen.* of thing, to lack.
wandjan (264), *wv.* I, to turn, turn round.
wardja (171), *wm.* guard.
***wardjan**, *wv.* I, see **fra-wardjan**.
warjan (262), *wv.* I, to forbid.
warmjan, *wv.* I, to warm, cherish.
wasjan (262), *wv.* I, to clothe.
wasti (158), *sf.* clothing, raiment, dress.
watō (176 note), *wn.* water.
waúrd (146), *sn.* word, speech.
waúrdjan, *wv.* I, to speak.
waúrkjan (265), *wv.* I, to work, make, perform.
waúrstw (153 note 2), *sn.* work, deed.
waúrstwja, *wm.* worker, labourer, husbandman.
waúrts, *sf.* root.

wēgs, *sm.* wave, tempest, storm.
weiha (171), *wm.* priest.
weihan, *wv.* III, to sanctify, make holy.
weihan (246), *sv.* I, to fight, strive.
weihnan (271), *wv.* IV, to become holy, be hallowed.
weihs (188), *aj.* holy.
wein (Lat. **vīnum**), *sn.* wine.
weina-gards, *sm.* vineyard.
weina-táins, *sm.* vine-branch.
weina-triu, *sn.* vine, vine-tree.
weipan (246), *sv.* I, to crown.
weitwōdei, *wf.* witness, testimony.
weitwōdi, *sn.* testimony.
weitwōdiþa, *sf.* testimony, witness.
weitwōdjan, *wv.* I, to bear witness, testify; **galiug weitwōdjan**, to bear false witness.
weitwōds, ***weitwōþs** (§ 181), *m.* witness.
wēnjan (264), *wv.* I, to hope, expect, await.
wēns (163), *sf.* hope.
widuwaírna, *wm.* orphan; *aj.* comfortless.
widuwō, *wf.* widow.
wigans, *sm.* ? war (see note to Luke xiv. 31).
wigs (145), *sm.* way, journey.
wilja (171), *wm.* will.
wiljan (282), to be willing, will, wish.
wilþeis (191), *aj.* wild.
wilwan (250), *sv.* III, to rob, take by force.
windan (250), *sv.* III, to wind.
winds (145), *sm.* wind.
winnan (250), *sv.* III, to suffer, sorrow.
wintrus (167), *sm.* winter.
winþi-skaúrō, *wf.* winnowing fan.
wipja, *sf.* crown.
wis, *sn.* calm (of the sea).
wisan (254), *sv.* V, to be, remain; **waíla wisan**, be merry.
***witan** (273), *pret.-pres.* to know.
witan (269), *wv.* III, to watch, keep watch, observe.
witōdeigō, *av.* lawfully.
witōþ (147), *sn.* law.
wiþōn, *wv.* II, to shake, wag.
wiþra (288), *prep. c. acc.* against, over against, by, near, to, in reply to, in return for, on account of, for.
wiþra-ga-mōtjan, *wv.* I, to go to meet.
wiþra-waírþs, *aj.* opposite, over, against.
wiþrus (167), *sm.* lamb.
wláitōn, *wv.* II, to look round about.
wlits, *sm.* face, countenance.
wōpjan, *wv.* I, to call, cry out, cry aloud, crow.
wōþeis (192), *aj.* sweet.
wōþs, **wōds**, *aj.* mad, possessed.
wráiqs, *aj.* crooked.
wraka, *sf.* persecution.
wrakja, *sf.* persecution.
wratōn, *wv.* II. to go, travel.
wrikan (254), *sv.* V. to persecute.
wrōhjan, *wv.* I, to accuse.
wruggō, *wf.* snare.
wulfs (145), *sm.* wolf.
wullareis, *sm.* one who whitens wool, a fuller.
wulþrs, *aj.* of worth, of consequence; **máis wulþriza wisan**, to be of more worth, be better.
wulþus (167), *sm.* glory.
wunds, *aj.* wounded; **háubiþ wundan briggan**, to wound in the head.
wundufni, *sf.* wound, plague.
wunns, *sf.* suffering, affliction.

PROPER NAMES.

The Gothic spelling and pronunciation of Greek proper names and of loan-words generally, were intentionally excluded from the chapter on Gothic pronunciation, in order that what was necessary to be said on these points might be reserved for the Glossary of proper names. The following few remarks, which are mostly confined to the vowels in proper names, will be useful to the learner:—

Greek *α* is regularly represented by **a**, as Ἀβιάθαρ, **Abiaþar**; Ἄννα, **Anna**; Βηθσφαγή, **Bēþsfagei**; Δημᾶς, **Dēmas**; Θωμᾶς, **Þōmas**; Ἰσαάκ, **Isak.**

Greek *ε* is regularly represented by **aí**, as Ἔφεσος, **Aífaísō**; λεγεών, **Laígaíōn**; Πέτρος, **Paítrus**; Βεελζεβούλ, **Baíaílzaíbul**; but Βηθλεέμ, **Bēþlahaím**. Cp. § 11.

Greek *ι* is represented by **i** or **ei**. No fixed rule can be laid down as to when it is represented by the one and when by the other. Examples of the former are:—Δεκάπολις, **Daíkapaúlis**; Φιλητός, **Filētus**; Ἰδουμαία, **Idumaia**; Συρία, **Syria**; Ἰακώβ, **Iakōb**; Ἰησοῦς, **Iēsus**; Ἰωσήφ, **Iōsēf**; and of the latter:—Ἰκόνιον, **Eikaúniō**; Γαλιλαία, **Galeilaia**; Τιμόθεος, **Teimaúþaíus**; Σιδών, **Seidōn**; Σίμων, **Seimōn.**

ι is represented by **aí** in **Kyreinaíus**, Κυρήνιος.

ι is sometimes represented by **j** before a following vowel, as Ἰάειρος, **Jaeirus**; Ἰαννῆς, **Jannēs**; Μαρία, **Marja**, beside **Maria.**

Greek *ο* is regularly represented by **aú** in other than final syllables, as Ὀνησιφόρος, **Aúneiseifaúrus**; Βοανεργές, **Baúanaírgaís**; Ἰόρδανος, **Iaúrdanus**; Σολομών, **Saúlaúmōn**. Cp. the beginning of § 12.

In final syllables it is regularly represented by **u**, as Αὔγουστος, **Agustus**; Μάρκος, **Markus**; Φίλιππος, **Filippus**; Πέτρος, **Paítrus**. These and similar words are declined like **sunus** (§ 166) in the singular, but are mostly declined like i-stems (§§ 160, 162) in the plural.

ο is represented by ō in **Aírmōgaínēs**, Ἑρμογένης. The **u** instead of **aú** in **Iaírusaúlyma**, Ἱεροσόλυμα is due to the influence of the **u** in **Iaírusalēm**, Ἱερουσαλήμ.

Greek *υ* is regularly represented by Y in the Gothic alphabet, so that forms like Φύγελος, Συρία ought properly to be transcribed by **Fwgaílus, Swria**, cp. *αυ*, *ευ* below. It has however become usual in all grammars, glossaries, and editions of the Gothic text, to transcribe Greek *υ* in the function of a vowel by **y**. Inaccurate as this mode of transcription is, I have thought it advisable to adopt the usual transcription throughout this book. Examples are :—Τυχικός, **Tykeikus**; Ἱεροσόλυμα, **Iaírusaúlyma**; Ὑμέναιος, **Ymaínaius**; Συμεών, **Symaíōn**.

υ is represented by **aú** in **Saúr**, Σύρος.

Greek *η* is mostly represented by ē, as Ἀσήρ, **Asēr**; Δημᾶς, **Dēmas**; Φανουήλ, **Fanuēl**; Ἰησοῦς, **Iēsus**. It is also sometimes represented by **ei** (cp. § 6), as Ὀνησιφόρος, **Aúneiseifaúrus**; Κυρήνιος, **Kyreinaíus**.

η is represented by **ai** in **Gaírgaísainus**, Γεργεσηνός. And beside the regular form **Bēþania**, Βηθανία, we have the *dat.* form **Biþaniin** (Mark xi. 1).

Greek *ω* is usually represented by ō, as Ἰακώβ, **Iakōb**;

Ἰωσήφ, **Iōsēf**; Μωσῆς, **Mōsēs**; Θωμᾶς, **Þōmas**; Σολομών, **Saúlaúmōn.**

It is represented by **au** in **Lauidja**, Λωΐς; **Trauada**, Τρωάς; cp. the end of § 12. And by **ū** in **Rūma**, Lat. **Rōma.**

Greek *αι*, which was a long open e-sound like the **ǣ** in OE. **slǣpan**, is regularly represented by **ai**, as Ἀλφαῖος, **Alfaius**; Ναιμάν, **Naiman**; Ἰδουμαία, **Idumaia**; Φαρισαῖος, **Fareisaius**; cp. the close of § 11.

αϊ is represented by **aei**, as Βηθσαϊδά, **Bēþsaeida**; Ἠσαΐας, **Ēsaeias.**

Greek *ει*, which was a long **i**-sound, is regularly represented by **ei** (§ 4), as Δαυείδ, **Daweid**; Ἰάειρος, **Jaeirus.**

Greek *αυ* is represented by **aw**, as Δαυείδ, **Daweid**; Παῦλος, **Pawlus**; but in **Agustus**, Αὔγουστος it is represented by **a**.

Greek *ευ* is represented by **aíw**, as Εὐνίκη, **Aíwneika**; Λευΐς, **Laíwweis**; εὐαγγέλιον, **aíwaggēljō.**

Greek *ου*, which was a long close **u**-sound, is regularly represented by **u**, as Αὔγουστος, **Agustus**; Φανουήλ, **Fanuēl**; Ἰδουμαία, **Idumaia**; Ἰησοῦς, **Iēsus**; Ἰούδας, **Iudas**; Καφαρναούμ, **Kafarnaum.**

The Gothic representation of the Greek consonants in proper names requires but little comment. The Greek consonants are generally represented by the corresponding Gothic equivalents, that is *β*, *γ*, *δ*, *ζ*, *θ*, *κ*, *λ*, *μ*, *ν*, *ξ*, *π*, *ρ*, *σ* (*ς*), *τ*, *φ*, *ψ* are almost in every case regularly represented by **b**, **g**, **d**, **z**, **þ**, **k**, **l**, **m**, **n**, **ks**, **p**, **r**, **s**, **t**, **f**, **ps** respectively. For examples see the Glossary below. The following points require to be noticed:—

The Greek spiritus asper is generally represented by **h**, as Ἑλισαίος, **Haíleisaius**; Ἡλίας, **Hēlias**; Ἡρωδιανός, **Hērōdi-**

anus; it is however also occasionally omitted, as in Ἱερουσαλήμ, **Iaírusalēm.**

An **h** has sometimes been inserted in the Gothic form between two vowels, as Ἀβραάμ, **Abraham**; Βηθλεέμ, **Bēþlahaím**; Ἰωάννης, **Iōhannēs.**

For Greek τ we have **þ** in **Nazareiþ**, Ναζαρέτ.

Greek χ is represented by **X** in **Xristus**, Χριστός; but it is generally represented by **k**, as **Antiaúkia**, Ἀντιοχία; **Tykeikus**, Τυχικός. On the other hand Greek κ is represented by **X** in **Xrēskus**, Κρήσκης.

The inflected forms of Greek proper names in Gothic are given in the Glossary below, so far as they occur in the specimens which I have chosen. No hard and fast rule for the inflection of these words can be given, as they sometimes preserve the Greek endings, sometimes have Gothic endings, and sometimes have a mixture of the two. Most consistency prevails in nouns ending in the *nom.* in **-us**, Greek -ος; these usually follow the **u**-declension in the *sing.*, but the **i**-declension in the *plural.*

If any one, who has the necessary time, leisure, and qualifications to work out fully the phonology of Greek proper names and of loan-words generally in Gothic, would undertake the task, I am sure some valuable results might be obtained both for the Gothic and Greek pronunciation of the fourth century A. D. It seems to me incredible that a man like Ulfilas, who shows such great skill in other respects, should have used *e.g.* **ai** to represent three distinct sounds. The two works quoted on p. 146, are now for the most part antiquated, and the whole subject requires to be treated again according to our present knowledge of Greek and Gothic phonology.

GLOSSARY OF PROPER NAMES.

Abiaþar (Ἀβιάθαρ), *sm.* 'Abiathar'; *dat.* **Abiaþara.**

Abraham (Ἀβραάμ), *sm.* 'Abraham'; *gen.* **Abrahamis**; *dat.* **Abrahama.**

Agustus (Αὔγουστος), *sm.* 'Augustus'; *dat.* **Agustáu.**

Aífaísō (Ἔφεσος), *wf.* 'Ephesus'; *dat.* **Aífaísōn.**

Aírmōgaínēs (Ἑρμογένης) *m.* 'Hermogenes.'

Aíwneika (Εὐνίκη), *sf.* 'Eunice'; *dat.* **Aíwneikái.**

Alaíksandrus (Ἀλέξανδρος) *sm.* 'Alexander'; *gen.* **Alaíksandráus.**

Alfaius (Ἀλφαῖος), *sm.* 'Alphaeus'; *gen.* **Alfaiáus.**

Andraías (Ἀνδρέας), *wm.* 'Andrew'; *acc.* **Andraían**; *gen.* **Andraíins**; *dat.* **Andraíin.**

Anna (Ἄννα), *fem.* 'Anna.'

Antiaúkia (Ἀντιοχία), *sf.* 'Antioch'; *dat.* **Antiaúkiái.**

Arimaþaia (Ἀριμαθία), 'Arimathaea'; *gen.* **Arimaþaias.**

Asēr (Ἀσήρ), *sm.* 'Aser'; *gen.* **Asēris.**

Asia (Ἀσία), *sf.* 'Asia'; *dat.* **Asiái.**

Aúneiseifaúrus (Ὀνησιφόρος), *sm.* 'Onesiphorus'; *gen.* **Aúneiseifaúráus.**

Baíaílzaíbul (Βεελζεβούλ), *m.* 'Beelzebub.'

Barabbas (Βαραββᾶς), *m.* 'Barabbas'; *acc.* **Barabban.**

Barteimaius (Βαρτιμαῖος), *sm.* 'Bartimaeus.'

Barþaúlaúmaius (Βαρθολομαῖος), *sm.* 'Bartholomew'; *acc.* **Barþaúlaúmaiu.**

Baúanaírgaís (Βοανεργές), 'Boanerges.'

Bēþania, Biþania (Βηθανία), *fem.* 'Bethany'; *dat.* **Biþaniin, Bēþanijin** (John xii. 1).

Bēþlahaím (Βηθλεέμ), 'Bethlehem.'

Bēþsfagei (Βηθσφαγή), *wf.* 'Bethphage;' *dat.* **Bēþsfagein.**

Bēþsaeida (Βηθσαϊδά), 'Bethsaida.'

Daíkapaúlis (Δεκάπολις), *fem.* 'Decapolis'; *gen.* **Daíkapaúlaíōs**; *dat.* **Daíkapaúlein.**

Dalmatia (Δαλματία), *sf.* 'Dalmatia'; *dat.* **Dalmatiái.**

Daweid (Δαυείδ), *sm.* 'David'; *gen.* **Daweidis.**

Dēmas (Δημᾶς), *m.* 'Demas.'

Eikaúniō (Ἰκόνιον), *wf.* 'Iconium'; *dat.* **Eikaúniōn.**

Ēsaeias (Ἡσαΐας), *m.* 'Esaias'; *acc.* **Ēsaïan**; *gen.* **Ēsaeiins** (**Eisaeiins**); *dat.* **Ēsaïin.**

Fanuēl (Φανουήλ), *sm.* 'Phanuel'; *gen.* **Fanuēlis.**

Fareisaius (Φαρισαῖος), *sm. nom. pl.* **Fareisaieis,** 'Pharisees'; *gen. pl.* **Fareisaiē**; *dat. pl.* **Fareisaium.**

Filētus (Φιλητός) *sm.* 'Philetus.'

Filippus (Φίλιππος), *sm.* 'Philip'; *acc.* **Filippu**; *gen.* **Filippáus**; *dat.* **Filippáu.**

Fygaílus (Φύγελος), *sm.* 'Phygellus.'

Fynikiska, *aj.* 'Phenecian.'

Gaddarēnus (Γαδαρηνός), *sm.*; *gen. pl.* **Gaddarēnē,** 'of the Gadarenes.'

Galatia (Γαλατία), *sf.* 'Galatia'; *dat.* **Galatiái.**

Gaírgaísainus (Γεργεσηνός), *sm.*; *gen. pl.* **Gaírgaísainē,** 'of the Gergesenes.'

Galeilaia (Γαλιλαία), *fem.* 'Galilee'; *acc.* **Galeilaian**; *gen.* **Galeilaias**; *dat.* **Galeilaia.**

Galeilaius (Γαλιλαῖος), *sm.* 'Galileean'; *gen. pl.* **Galeilaiē.**

Gaúlgaúþa (Γολγοθᾶ), 'Golgotha.'

Gaúmaúrus (Γομόρρος), *sm.* an inhabitant of 'Gomorrha'; *dat. pl.* **Gaúmaúrjam.**

Haíleisaius (Ἑλισαίος), *sm.* 'Eliseus'; *acc.* **Haíleisaiu**; *dat.* **Haíleisaiáu.**

Haírōdiadins, *see* **Hērōdia.**

Hēlias (Ἡλίας), *m.* 'Elias'; *gen.* **Hēleiins**; *dat.* **Hēlijin**; *acc.* **Hēlian.**

Hērōdēs, -is (Ἡρώδης), *sm.* 'Herod'; *dat.* **Hērōda.**

Hērōdia (Ἡρωδιάς), *wf.* 'Herodias'; *gen.* **Hērōdiadins, Haírōdiadins.**

Hērōdianus (Ἡρωδιανός), *sm.* 'Herodian'; *dat. pl.* **Hērōdianum**; *gen. pl.* **Hērōdianē.**

Iaírikō (Ἱριχώ), *wf.* 'Jericho'; *dat.* **Iaírikōn.**

Iaírusalēm, (Ἱερουσαλήμ), *fem.* 'Jerusalem.'

Iaírusaúlyma (Ἱεροσόλυμα), *sf.* 'Jerusalem'; *dat.* **Iaírusaúlymái**; *gen.* **Iaírusaúlymōs.**

Iaírusaúlymeis, *pl.* 'Jerusalem,' 'the people of Jerusalem'; *dat. pl.* **Iaírusaúlymim.**

Iakōb (Ἰακώβ), *sm.* 'Jacob'; *gen.* **Iakōbis**; *dat.* **Iakōba.**

Iakōbus (Ἰάκωβος) *sm.* 'James'; *acc.* **Iakōbu**; *gen.* **Iakōbáus, Iakōbis**; *dat.* **Iakōbáu, Iakōba.**

Iaúrdanus (Ἰόρδανος), *sm.* 'Jordan'; *gen.* **Iaúrdanáus**; *dat.* **Iaúrdanáu.**

Idumaia (Ἰδουμαία), 'Idumaea'; *dat.* **Idumaia.**

Iēsus (Ἰησοῦς), *sm.* 'Jesus'; *acc. voc.* **Iēsu**; *gen.* **Iēsuis**; *dat.* **Iēsua (Iēsu).**

Iōhannēs, -is (Ἰωάννης), *m.* 'John'; *acc.* **Iōhannēn, Iōhannē**; *gen.* **Iōhannis**; *dat.* **Iōhannē.**

Iōsēf (Ἰωσήφ), *sm.* 'Joseph'; *gen.* **Iōsēfis**; *dat.* **Iōsēfa.**

Iōsēs (Ἰωσῆ), *sm.* 'Joses'; *gen.* **Iōsēris.**

Isak (Ἰσαάκ), *sm.* 'Isaac'; *dat.* **Isaka**; *gen.* **Isakis.**

Iskariōtēs, Iskarjōtēs (Ἰσκαριώτης), *m.* 'Iscariot'; *acc.* **Iskariōtēn.**

Israēl (Ἰσραήλ), 'Israel'; *dat.* **Israēla**; *gen.* **Israēlis.**

Iudaia (Ἰουδαία), 'Judaea'; *acc.* **Iudaian**; *dat.* **Iudaia**; *gen.* **Iudaias.**

Iudaialand, *sn.* 'Judaea.'

***Iudaieis** (Ἰουδαῖοι), *sm. pl.* 'Jews'; *gen.* **Iudaiē.**

Iudas (Ἰούδας), *m.* 'Judas'; *acc.* Iudan; *gen.* Iudins.
Iusē (Ἰωσῆ), 'Joses.'
Jaeirus (Ἰάειρος), *sm.* 'Jairus.'
Jannēs (Ἰαννῆς), *m.* 'Jannes.'
Kafarnaum (Καφαρναούμ, Καπερναούμ), 'Capernaum.'
Kaisaria (Καισαρία), *f.* 'Caesarea'; *gen.* Kaisarias.
Kananeitēs (Κανανίτης), *m.* 'Canaanite'; *acc.* Kananeitēn.
Karpus (Κάρπος), *sm.* 'Carpus'; *dat.* Karpáu.
Kyreinaíus (Κυρήνιος), *sm.* 'Cyrenius'; *dat.* Kyreinaíáu.
Laígaíōn (λεγεών), 'Legion.'
Laíwweis (Λευΐς), *sm.* 'Levi'; *acc.* Laíwwi.
*Lauidi or *Lauidja (Λωΐς), *sf.* 'Lois'; *dat.* Lauidjái.
Lazarus (Λάζαρος), *sm.* 'Lazarus'; *acc.* Lazaru; *dat.* Lazaráu.
Lukas (Λουκᾶς), *sm.* 'Luke.'
Lystra (ἡ Λύστρα, τὰ Λύστρα), 'Lystra'; *dat. pl.* in Lystrys, 'ἐν Λύστροις.'
Magdalan (Μαγδαλάν), 'Magdalan.'
Magdalēnē (Μαγδαληνή), *nom.* and *dat.* 'Magdalene.'
Mambrēs (Μαμβρῆς), *m.* 'Mambres.'
Maria, Marja (Μαρία), *fem.* 'Mary'; *acc.* Marian; *gen.* Marjins; *dat.* Mariin.
Markus (Μάρκος), *sm.* 'Mark'; *acc.* Marku.
Marþa (Μάρθα), *fem.* 'Martha.'
Matþaius, Ma (Ματθαίος), *sm.* 'Matthew'; *acc.* Matþaiu.
Mōsēs (Μωσῆς), *sm.* 'Moses'; *gen.* Mōsēzis; *dat.* Mōsēza, Mōsē.
Naiman (Ναιμάν), *m.* 'Naaman.'
Nazaraíþ (Ναζαρέτ), 'Nazareth.'
Nazōrēnus (Ναζωρηνός), *sm.* 'Nazarene'; *voc.* Nazōrēnu, Nazōrēnaí.
Paítrus (Πέτρος), *sm.* 'Peter'; *acc.* Paítru; *gen.* Paítráus.
Pawlus (Παῦλος), *sm.* 'Paul.'
Peilātus (Πειλᾶτος), *sm.* 'Pilate'; *dat.* Peilātáu.
Rūma (Ῥώμη, Lat. Rōma), *sf.* 'Rome'; *dat.* Rūmái.
Saddukaieis (Σαδδουκαῖοι), *nom. pl.* 'the Sadducees.'
Salōmē (Σαλώμη), *f.* 'Salome.'
Saraípta (Σάρεπτα), 'Sarepta.'
Satana and Satanas (σατανᾶς). *m.* 'Satan'; *acc.* Satanan.
Saúdaúma (Σόδομα), 'Sodom.' Saúdaúmus, *sm.* an inhabitant of Sodom; *gen. pl.* Saúdaúmjē; *dat. pl.* Saúdaúmim, Saúdaúmjam.
Saúlaúmōn (Σολομών), *sm.* 'Solomon.'
Saúr (Σύρος), *sm.* 'Syrian'; *dat. pl.* Saúrim.
Saúrini, *f.* a Syrian woman.
Seidōna (Σιδών), *sf.* 'Sidon'; *gen.* Seidōnáis.
Seidōneis, *m. pl.* the inhabitants of Sidon; *gen.* Seidōnē.
Seimōn (Σίμων), *m.* 'Simon'; *acc.* Seimōna, Seimōnu; *gen.* Seimōnis.
Siōn (Σιών), *fem.* 'Sion.'
Symaíōn (Συμεών), *m.* 'Simeon.'
Syria (Συρία), *sf.* 'Syria'; *gen.* Syriáis.
Teimaius (Τιμαῖος), *sm.* 'Timaeus'; *gen.* Teimaiáus.
Teimaúþaíus (Τιμόθεος), *sm.* 'Timothy'; *dat.* Teimaúþaíáu.
Teitus (Τίτος), *sm.* 'Titus.'
Trauada (Τρωάς), *sf.* 'Troas'; *dat.* Trauadái.
Tykeikus (Τυχικός), *sm.* 'Tychicus'; *acc.* Tykeiku.

Tyrus (Τύρος), *sm.* 'Tyrian'; *pl. gen.* **Tyrē**; *dat.* **Tyrim.**
Tyra (Τύρος), 'Tyre.'
þaddaius (Θαδδαῖος), *sm.* 'Thaddæus'; *acc.* **þaddaiu.**
þaíssalaúneika (Θεσσαλονίκη), *sf.* 'Thessalonica'; *dat.* **þaíssalaúneikái.**
þōmas (Θωμᾶς), *m.* 'Thomas'; *acc.* **þōman.**
Xrēskus (Κρήσκης), *sm.* 'Crescens.'
Xristus (Χριστός), *sm.* 'Christ'; *acc.* **Xristu**; *gen.* **Xristáus.**
Ymaínaius (Ὑμέναιος), *sm.* 'Hymenæus.'
Zaíbaídaius (Ζεβεδαῖος), *sm.* 'Zebedee'; *gen.* **Zaíbaídaiáus**; *acc.* **Zaíbaídaiu.**

THE END.

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